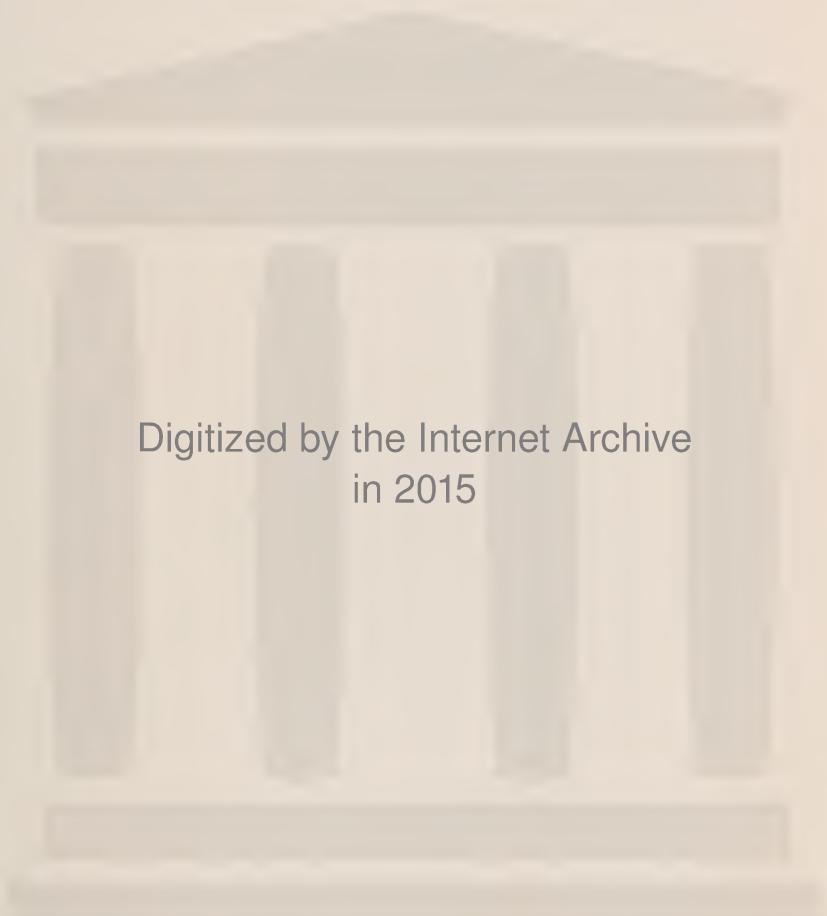


I-7



Digitized by the Internet Archive
in 2015

<https://archive.org/details/missionaryreview3122unse>



THE GRADUATION EXERCISES IN THE MISSIONARY ACADEMY OF PYENG YANG, KOREA

The Missionary Review of the World

VOL. XXXI. No. 2
Old Series

FEBRUARY, 1908

VOL. XXI. No. 2
New Series

Published by Funk & Wagnalls Company, 44-60 E. 23d St., N.Y. Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres. and Treas., Robt. Scott, Sec'y

SIGNS OF THE TIMES

THE KOREAN HORIZON

Foremost among all the signs of the times we deem the present situation in Korea. Here is a nation that, up to 1882, was one of the Hermit peoples. It was death to a foreigner to land there, or native to harbor one. In that year the first treaty rights were secured with the United States; and, in 1884, Dr. H. N. Allen, transferred from China, became the first Protestant missionary. Twenty years ago, seven converts secretly gathered around the Lord's table. This year there are 15,700, in 139 churches of the Presbyterian denomination alone, representing nearly 60,000 adherents!

Dr. Underwood says the converts are characterized by *four* marked features: they are "a Bible-loving, prayer-believing, money-giving, and actively working people." There is such a passion for the Word of God, that Bible-classes of men, numbering as many as 1,300, have met for ten days at a time, some members going on foot a seven days' journey, to enjoy the privilege; and then men take the place of their wives at home that these may have a like chance. They pray with childlike faith to the Father and expect and receive answers. Tho their average day's wage is from 15 to 20 cents, they have given—the Presbyterians alone—\$27,000 in a year. One

condition of reception into the Church is that they have already begun to witness to others. And, taking all Protestant denominations together, there are about 120,000 Christians today among these thirteen millions; and, if there were enough missionaries to guide this infant Church, with incredible rapidity, Korea might be evangelized, for all things are now ready—*except the Church at home!*

Our Lord said: "Ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?" His words are strong, yet is there not an element of *hypocrisy* in our failure to discern God's opportunity when put so clearly before us, and in failing to enter such open doors? Can the prayers be sincere which beseech God to break down the barriers, and then, when in such marvelous manner He sweeps them away, hesitating, tardily and inadequately coming up to His help and the help of the benighted millions to whom he has granted access.

SIGNS OF LIFE AMONG LAYMEN

In view of the Presbyterian Laymen's Missionary Conference in Philadelphia, (February 11-13), it is interesting to read the experience of William T. Ellis, one of the editors of the *Philadelphia Press*, who has recently returned from a tour of the

world and is now giving the public the results of his observations. He says:

During the past few weeks I have spoken to more than a score of gatherings of men in different American cities in the middle West and South. The impression has been strongly made upon me that the men of the Church are ready for something big. The unusual ready response made in these meetings has been due to the fact that large opportunities have been frankly held up to the men, without abating one jot of the hardships and heroism required to meet them.

In Topeka, Kansas, when one hundred representatives of the churches met at a banquet, it developed that the 8,000 church members of Topeka last year gave \$7,500 for foreign missions. After the addresses by J. Campbell White and myself the company separated into denominational groups and then came together again in a general committee, and agreed to increase their gift to \$25,000, if possible, within sixty days.

The following week the men representing St. Joseph's 12,000 church members undertook to raise their annual foreign mission gift of \$12,000 to \$50,000. A single church has already pledged \$10,000 of that sum. St. Louis, with about 50,000 church members, gave \$56,000 last year to foreign missions, but a hard-headed committee, containing many of the most conservative business men, has undertaken to increase the sum to \$250,000 this year. Nashville, with 25,000 church members, gave last year \$20,000 to missions, but a mass meeting of about one thousand men ratified the proposition of a small committee to make this amount \$60,000 in 1908. Knoxville, with 14,500 church members, advanced from \$7,500 to \$30,000 as its goal for the year's foreign mission 'gifts'. Atlanta, whose 30,000 church members had given \$24,000 for the larger work, express itself as determined to make that \$24,000 no less than \$100,000. Charlotte, N. C., with 8,800 church members, who have been giving \$7,000 a year to foreign missions, now pledged itself to give \$30,000.

In addition to these American cities, there were extraordinary developments

when Mr. White went into Canada, and met with the men of Toronto, London, Hamilton and Brantford. Because of the peculiar nature of their field, and the fact that some of their boards are both home and foreign, the Canadians decided to include both causes in the laymen's advance. On this basis Toronto, with 60,000 church members, rose from \$141,000 to \$500,000 in its pledge; Brantford went from \$13,800 to \$30,000; Hamilton from \$37,500 to \$75,000.

These meetings have been inter-denominational, and it has been clearly understood that not a penny is being raised for running expenses of the Laymen's Movement, but that every dollar is to go through the denominational boards of the respective churches. As a concerted enterprise, the project seems to appeal to men. They like the idea of these big inter-denominational committees, which send, for example, a Baptist and a Methodist and an Episcopalian to a Presbyterian to urge the latter to do the right thing by his own Presbyterian Board! The men of our churches are evidently ready for an enterprise that is big enough to satisfy their conception of what a Christian man should undertake to do.

ENTER BIBLES, EXIT OPIUM IN CHINA

Rev. G. H. Bondfield reports an astonishing increase to the already great circulation of Bibles in China. During last July and August, usually slack months, the British Foreign Bible Society's depot, at Shanghai sent out 96,000 volumes more than during the corresponding months of 1906. The total issues from Shanghai for the first eight months of 1907 were over 943,000 volumes. Mr. Bondfield adds: "I do not know where we shall be if this demand continues. It upsets all

calculations, makes estimates of little value, and brings gray hairs to those responsible for meeting the demands."

In contrast to this H. B. Morgan writes that the great autumn festival which was kept all over China in the week ending September 28th, was celebrated in Hang-chow, by a civic function—the burning on the City Hill, in view of the whole city of Hang-chow, of all the opium-pipes and wooden trays from the recently closed opium-dens. Gorgeous banners floated in the breeze. Each side of the pyramid of pipes was about six feet at the base and about seven feet in height. They were wrapt in bundles of thirty or forty, and the total number must have been between five and six thousand.

Mr. Morgan says:

When I arrived, at nine o'clock, a considerable number of people had gathered, some on the balconies of tea-houses and other points of vantage. As time passed, various squads of uniformed students with the banners of their schools drew up at different spots to witness the proceedings. At 9.30 dry straw was piled around the stacks, and the whole deluged with oil. Then mandarin-chairs began to arrive, and large numbers of people poured up the various pathways leading to the hill. At the hour appointed the torch was applied, and the two piles of doomed instruments disappeared forever.

CHINA'S EXAMPLE TO EUROPEANS

The *Labour Leader* of England, in a burning article, entitled "The Shame of Shanghai," declares that no one from the West must henceforth preach to John Chinaman the superiority of European morals. Shanghai consists of two parts—"Old Shanghai," which is Chinese, and "The Internationalist Settlement," which has half a million Chinese and many English, French, and Americans. Carefully and thoroughly, but, at the same

time, expeditiously, the Chinese have closed the whole of the 700 opium dens in Old Shanghai. Then they asked the authorities of the International Settlement to close theirs, which numbered 1,600. The International Settlement refused and the Chinese appealed to the British Foreign Office. The appeal went from one authority to another until it was promised that no new licenses should be issued, and that the dens should be gradually closed, the process to extend over ten years. What is the explanation of this policy? Simply that the Municipal Council in the International Settlement derives from the opium dens a municipal revenue of some \$50,000 a year, and for the sake of this revenue the Councillors are prepared to uphold the vice of Shanghai. The *Labour Leader* says: "Revenue is a word of accursed sound in connection with the dealings of civilized nations and benighted people. Revenue is the secret of the long-drawn-out Kongo deviltry. Truly 'the love of money is the root of all kinds of evil.'"

AMERICAN CRUSADE AGAINST OPIUM

The International Reform Bureau, of which Dr. Wilbur F. Crafts is the head, is endeavoring to induce the American Government to play its proper part in the crusade against opium in the Far East. The problem faces us directly in the Philippines, and indirectly in connection with Great Britain, Japan, and China.

The Bureau sent to a large number of American medical missionaries in China a circular letter asking them to answer four questions. The replies are significant. Almost uniformly they say that opium users do not need a long period for tapering off. The

ordinary case can be broken off immediately. The help of a hospital and a medical adviser is of great benefit in providing skilled care and the judicious aid of some tonics to strengthen the system. The opium pill is reported as even more injurious than opium smoking and at present it is quite generally used. Need of fair government inspection to prevent medical quacks and dishonest drug-gists from nullifying the prohibitory laws is recognized. It is in order for all friends of the nations cursed with the opium vice to stand for rigid and vigorous prohibition of the opium traffic.

OPIUM AND BEER IN THE FAR EAST

The imports of opium into China amount to three thousand tons, while the native product amounts to thirty thousand tons. There is also a great development in the use of morphia and the Japanese send to China large quantities of cheap hypodermic syringes. The better Chinese have a strong feeling against the enormous extension of the growth of the poppy throughout the Empire and favor the recent Government edicts for the suppression of the use of opium.

The market for Japanese beer in Manchuria, Korea and North China has greatly increased and the annual export value, which has not heretofore exceeded \$500,000, was estimated as \$750,000 last year.

The demand is steadily increasing among the Chinese and in the South Sea Islands, and it is expected that the export of beer will total in value \$5,000,000 in the near future.

These facts are taken from the monthly consular and trade reports issued by the United States Govern-

ment. These activities of the forces of evil to debauch the people of the Far East should stir the hearts of Christians to a more earnest endeavor to get the Gospel to these people, and, as far as possible, to counteract and defeat the efforts of Satan to destroy them.

Dr. Wilbur F. Crafts, of the National Reform Bureau in Washington, D. C., suggests that the following resolutions be sent to representatives in Congress:

Whereas, The opium traffic is a great hindrance to missions, morals and legitimate commerce alike; and

Whereas, Many governments are moving together under the lead of President Roosevelt to prohibit the sale and importation of opium; and

Whereas, A large amount of the drug is imported into the United States and its insular possessions; therefore,

Resolved, That we earnestly petition Congress to prohibit the importation and sale of opium, except guardedly for medicinal uses; and to make this prohibition as extensive as the jurisdiction of Congress, including the Philippines and Hawaii, as well as the mainland.

The United States should be at least as enlightened and earnest as China!

WHAT KONGO MISSIONARIES SAY

The Conference of Protestant missionaries, met at Leopoldville in September last and passed the following resolution unanimously:

We, as individual missionaries of the various Protestant missionary societies of several nationalities working in Kongo land, now assembled in conference at Leopoldville, Stanley Pool, 19th September, 1907, while giving credit to the authorities for some slight improvement in the condition of the people in a few favored parts of the Kongo, unanimously express our deep regret that up to the present no adequate measures have been enforced to relieve the situation as a whole, the condition of the natives of

the Kongo Independent State being still unutterably deplorable, notwithstanding boasted reforms. We are profoundly thankful for all the efforts that have been put forth in Europe and in America for the amelioration of the unhappy state of these oppressed and desparing peoples. We would earnestly urge all lovers of liberty and humanity to cooperate and use every legitimate means to bring about an improved condition of affairs. We trust that soon there may be a complete deliverance from a system which robs the native of the elementary rights of humanity, exposes him to unspeakable cruelties, and condemns him to ceaseless toil for the enrichment of others, amounting to practical slavery. We, therefore, humbly pray that Almighty God will bless all efforts on behalf of the Kongo millions.

The resolution is signed on behalf of the missionaries by the chairman and secretaries of the Conference, H. S. Gamman, Kongo Balolo Mission; T. Hope Morgan, Kongo Balolo Mission; and Kenred Smith, Baptist Missionary Society. How long will Leopold of Belgium be permitted to carry on his reign of cruelty?

MISSIONARY RESULTS ON THE KONGO *

Twenty-five years ago there was not a native Christian in all Kongo; now there are over 2,500 baptized members of the native churches, and as the languages have been reduced to writing, translations of God's Word made, and many agencies set to work, the increase of the future must eclipse that of the past.

Twenty-five years ago no native knew how to read or write; now thousands of men and women read God's Word, and there are over 8,500 boys and girls in our day-schools.

Twenty-five years ago no Kongo language had been reduced to wri-

ting, and there was no Kongo literature; now seven languages have been mastered, and more or less of God's truth has been translated into them, besides a great number of other books.

Twenty-five years ago the witch-doctor held sway over the hearts and minds of the people, and cruel, dark customs fettered them; now, where missions have been at work, the power of the witch-doctor has been broken, and superstitions and cruel customs so eradicated that young men hear with surprise about the strange deeds of their fathers.

Twenty-five years ago the Gospel was preached stammeringly at three or four places by missionaries who were then just gaining glimmerings of a new language; now the Gospel is declared daily in seven different languages, at nearly 350 stations and outposts.

Twenty-five years ago natives grasped at everything that came in their way, and selfishly held fast to what their fingers closed upon; now the native Christians give heartily toward the missionary work of their districts. Those who know the poorness of the people marvel at their generosity. To God be all the glory.

THE GOSPEL IN SOUTH AFRICA

A wonderful story comes from Rev. George A. Wilder, missionary of the American Board at Chikore, in Rhodesia, South Africa. A few years ago the Chikore people were low-down, brutal savages, given to revelry and debauchery of the most hideous kind. When they came together it was either to engage in disgusting orgies of their heathen feasts or to take part in fierce quarrels. A missionary went there ten years ago, and four years later the Church was organized. At the annual

* From a statement by Rev. John H. Weeks.

meeting last June, 200 Christians, well behaved and decently dressed, gathered for four days of meetings. The Chikore Church met daily for a week for special prayer. Free entertainment was offered to all native Christians by the men of the village, once given to fighting strangers. One man cared for 19 visitors, another for 23, another 17. Mr. Wilder "slept" 21 persons in a room 12x18. He had 19 more in his sheepfold and 40 young men were accommodated in his carpenter shop. The opening sermon by Nohlondhlo, a native evangelist, upon "Preparation for Service" (Acts 2), was a logical, well-ordered and deeply spiritual discourse. The speaker called attention to the contrast between the scene in the Church and the orgies of a few years ago. He described one of their cannibal feasts he once witnessed. He said he saw a prisoner killed, flayed and roasted; strips of the human flesh were then strung on poles hung a few feet from the ground. At a given word the warriors rushed at the meat, tore it down with their teeth and ate it. This was their means of gaining courage for battle. All the meetings were conducted in an orderly and reverent manner, and to those who had seen the same people a few years before, the transformation seemed almost incredible.

SERIOUS OUTLOOK IN NATAL

Dr. Edward W. Capen has written a detailed and valuable review of the American Board missionary situation in South Africa. The chief impression made upon him is of the extreme seriousness of the times. The force of workers is too small to be at all adequate. The few men and women

on the fields are overworked to the breaking point. The theological seminary at Adams has of necessity been closed during Mr. Taylor's furlough in this country.

To the difficulties connected with developing the educational work, and to the care of the native churches, is added the most critical city problem. Johannesburg, so vastly important because natives flock to its labor market from all over South Africa, needs increased financial aid. In Durban the moral and sanitary conditions of the native quarters are almost indescribable. The cities are ruining the natives. A man of training and ability is needed to devote his time for awhile exclusively to this matter.

A brighter feature in the situation is the improved attitude of the government and colony toward the mission. The new governor has the best welfare of the natives at heart, and wishes to see justice done them. He has said that the days of friction between government and mission are at an end.

On other questions affecting the native welfare, such as the matter of marriage licenses, work upon locations, and intrusting to the natives the expenditure of the entire income of rents upon the reserves, the ministry seems at the present time to be quite in accord with the judgment of the missionaries. Here is progress to be rejoiced over, yet it calls for the utmost ability and tact on the part of some member of the mission to make secure and operative these gains.

Western peoples are doing their utmost to corrupt the Zulu and exploit him. The next few years will be the crucial ones, for unless he is given Christianity he will be ruined.

NEWS FROM MADAGASCAR

The persecution of the French and other Protestant missionaries by the French Governor-General of Madagascar, is rapidly becoming worse. At a recent banquet in his honor, the Governor-General permitted the chairman to use the most unjust terms concerning all religious workers, Protestant and Catholic, and in his answer thanked the chairman for his "discreet allusion to the religious question in Madagascar."

The missionaries report new difficulties placed in their way by the Governor and his subordinates. Several of the hitherto recognized schools have been closed, tho their teachers possess certificates from the Government and the schools were held in special school buildings. The excuses given are the unsanitary conditions of these school buildings, tho the missionaries affirm that all these buildings are far superior to those used by the Government. In Tananarivo Protestant missionaries are no longer permitted to visit the city prison to hold public services.

But while man is thus trying to destroy the work of the Lord, He who sitteth in the heavens, encourages His messengers by blessing the proclamation of the Gospel. One of the most interesting incidents is that of a young native girl at Tsinjoarivo, who, in spite of the ravings and fury of her heathen parents, openly avowed her faith in Christ. The persecutions by her infuriated family she bore with patience, courage, and gentleness, until the Lord softened the hearts of her parents and they gave their consent to her baptism. In other districts also there are signs of revival.

According to the December number

of the *Revue Chrétienne*, Monsieur Angagneur, the Governor-General, who was called to France to give an explanation of his actions, has succeeded in gaining the interest of the French politicians by a little pamphlet, "Missions and the Religious Question in Madagascar." He shows his attitude by his statement, "the only value of our colonies is the profit which they bring us." The great politician Clemenceau heartily agrees with his view, so that there seems little possibility that the decrees of the Governor-General concerning churches and missions will be reversed.

Ten years ago the island was thrown wide open to the Jesuits. Today Roman Catholics also are deprived of the advantages once granted to them. When the Roman Catholic missionaries complained and asked for the same amount of religious liberty as is enjoyed in France, the Governor answered adroitly: "Upon Madagascar religious liberty would be advantageous to Protestants chiefly." That statement silenced all complaints from the Jesuits and their friends.

JESUIT AGGRESSIONESS

There is a compactly planned movement in the Papal Church, to proselyte Protestants to Rome, and the leaders are evidently Jesuits. For instance, in November, when Mr. A. C. Gabelein was holding his meetings in Houston, Texas, two men were there engaged in this propaganda. They circulated invitation cards in the same style as cards are printed for revival services or Gospel meetings; on one side giving the topics and on the other side the following announcement:

"Rev. Father Power, one of the

most distinguished orators of the Society of Jesus, will be the preacher. The presence of our *non-Catholic fellow Christians* and non-Christians is most earnestly desired." Since when does the Catholic Church, and especially the Jesuits, acknowledge *non-Catholics* as fellow Christians?

It may be interesting to note a few of the sentences of this "distinguished orator" to see how subtly he misrepresented evangelical teaching:

"In that open rebellion against the Church, some four centuries ago, the watchword of those against the Church was 'Justification by faith.' The leader in that revolt went so far as to say that faith was alone necessary for justification. 'Sin as much as you like,' he said, 'but keep your faith strong and sufficient. Does not Christ say, "He that believeth shall be saved and he that believeth not shall be damned?"'

"From one extreme they have passed to the other. Now they say, 'Faith is not important. Not only that, but it is unnecessary. Less creeds and more deeds. Try to be a good, industrious, honest, sober man; be a good moral citizen and your salvation is secure.' Four hundred years ago 'faith' was everything and 'works' was nothing. Now 'works' has come to be everything and 'faith' is nothing. But the unchanging Church, the Catholic Church, has steadfastly kept them both and preached them both: First, have faith; second, practise faithfully to the end all that God commanded us."

THE DRIFT TOWARD DISESTABLISHMENT

This is unquestionable, even in Britain, where, owing to the modified control of a State Church, the rule of an established form of religious creed and worship has not been so oppressive. Two marked currents are to be seen, both moving in one direction: first, the rapid and startling growth of the free churches, or dissenting bodies, now already becoming

dominant; and second, the more surprising tendency among Anglicans themselves toward the independency so desired by non-conformists. As an indication of the new currents of thought, moving in the Church of England, note the proceedings at the Church Congress, held, a short time ago, at Great Yarmouth. The Archbishop of Canterbury himself took occasion to warn the Church that its ministers "must distinguish between eternal truths, pious opinions and venerable customs." The Bishop of Norwich followed in a very notable address, emphasizing that suggestion by the declaration that a Church, depending for its support upon the love and devotion of the people, is sure to be more prosperous than one supported by the State. Without directly advocating disestablishment, he pleaded so strongly for the "free and democratic" Church that even the *London Times* felt moved to protest. Rev. Hubert Handley did not hesitate to demand that the bishops should abandon their palaces and divide the revenues! Extreme socialistic or democratic ideas are not likely to find deep root in the soil of the Church of England. But, both in Parliament and in the ecclesiastical realm, the thought of the working man's rights and needs is coming resistlessly to the front. The Gospel is democratic, and its mission is to bring all men into a new brotherhood, and movements in that direction are among the signs of the times.

At the Oxford Union recently, the debating hall was crowded to consider the motion, "That disestablishment would be disastrous to the Church and to the nation." After speeches by various ones, it was significant that the motion was lost by ten votes, 260 voting for and 270 against.

THE LORD'S CALL FOR HELP

EDITORIAL

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.—*Judges 5: 23.*

These words are from the Song of Deborah, which for poetic spirit and lyric fire is unsurpassed in any of the sacred songs of the Word of God, and which celebrated one of the "fifteen decisive battles" of Israelitish history. From the last verse of the previous chapter we get a hint of the importance of this victory over Sisera and his host. From this time, the power of the children of Israel waxed greater and greater. This beginning of successful resistance to Jabin found its ending in the recovery of their independence and the final breaking of the Canaanite yoke. We hear no more of this foreign domination in the Book of Judges.

This war then marked a crisis—a crisis successfully passed. But there were some who, instead of sharing the blessing of this victory, brought upon themselves the curse of Jehovah for their apathy and inactivity. The inhabitants of Meroz—which according to Eusebius, was a village twelve miles from Samaria, and in his day known as Merrus or Merran—hung back and gave no help in the hour of conflict, notwithstanding the call of Jehovah through the mouth of his prophet, summoning His covenant people to rally to His side against the uncovenanted idolaters of Canaan. The denunciation of this faintheartedness is made to form a pendant to the blessing proclaimed on the prompt action of a woman, who might have been expected rather to be one of the faint-hearted.

Meroz must have been near the Kishon, but its real site is unknown, that mentioned by Eusibius being too far south. Schwarz more probably identifies it with Merasas, or El Murussus, which was built on the southern slopes of the hills which lie along the side of the valley that stretches between the plain of Jezreel and the Jordan. If so, this town *commanded the pass*, and any of Sisera's host who sought to escape that way might have been slain, had the inhabitants of Meroz been on the alert. It is confirmatory evidence of this latter as the true site, that nothing remains but a complete ruin, as though the curse had swept the village entirely away.

Jewish tradition attaches great importance and significance to this curse. Meroz means *secret*, and is supposed to contain an occult hint of a conspiracy of evil angels as leading on the accursed Canaanites. But the vital point is the practical one, that the flying foe could not have escaped through this mountain pass, had the Merozites done their duty. They, at a momentous crisis in Hebrew history, took no part in a campaign that Jehovah meant as one of the turning points in the career of His elect people. Whatever victory had been won, was won despite their indifference, not to say without their aid; and, an inspired prophetess, not in any spirit of private revenge, but in jealousy for Jehovah and in the spirit of corporate vengeance—not vindictively, but vindicatively, solemnly pronounces a divine curse on the people of Meroz. It is a national ban against faithless citizens of the commonwealth, who left the cause and conquest of Jehovah's

people, to take care of themselves, when endangered in a desperate conflict against heroes.

There is a great, eternal principle involved here of perpetual application: *The greater the opportunity, the more awful the responsibility, and the severer the penalty for unfaithfulness.* There are times when *non-assistance* is counted as *resistance*; and, because the cause to be served is the highest, the treason that abandons it to its fate is the blackest. It is in the full view of such larger considerations as these that this curse with its consequences is to be weighed and judged. Meroz, from this point completely disappears from the sacred narrative; even Sisera is repeatedly referred to, after his destruction, but even the name of the treacherous Meroz is no more mentioned, and its site is marked only by a scarcely distinguishable ruin.

If we mistake not this is meant as a lasting warning to God's people about the *danger of not cooperating with Him at crises in His Kingdom.*

These crises are perpetually recurring. In the battle of the ages, and the world wide campaign, there are a thousand strategic points, and countless maneuvers of the enemy. There is no hope of success without being constantly on the alert. We can not on account of signal victory at any one point, relax vigilance and diligence at any other. We must, collectively as well as individually, put on the panoply of God and then pray always and watch constantly. (Eph. vi: 10-20). We shall otherwise not only fail in an emergency, but will fail to see the crisis till it has passed by and the chance is lost, at least for us.

God teaches us, moreover, that signal lesson that not to rally to the side

of His people in the day of battle, is not to come to *His* help. He identifies Himself with His people, and takes whatever is or is not done to them as done or not done to Him. To withhold from his warring battalions aid and comfort, is to prove disloyal, cowardly and treacherous toward their general-in-chief. Thus read, this curse on Meroz teaches us the duty of the universal union of His church in battle against a common foe, the grandeur of the opportunity of cooperating at a crisis, and the terrible consequences of inactivity and apathy.

A still more startling suggestion is that sometimes a nation, a denomination or even a local church—is it too much to add, in some cases, an individual man or woman?—may *hold the pass*, upon the guarding of which depends the victory or defeat of the warring host of God! Mission history, especially since Carey's day, has furnished not less than fifty critical fields of conflict, and we may even say, *hours of struggle*, when a timely interposition either turned the whole tide of battle, or might have changed the issue from defeat to victory. Many of these golden opportunities have been lost. The inhabitants of Meroz have not come up to the help of the Lord against the valiant and heroic foes that shame us by their alertness and courage and persistency.

The prompt action of American Christians in 1820, in sending Bingham, Thurston, and the others of that famous "seventeen," to the Hawaiian Islands, saved the islands from—no one knows what—for they had just been the scene of one of the most remarkable revolts from paganism known in all history. The people had risen up against the tyranny of the

tabu, destroyed their idols and idol fanes, and were for the time without a religion. Four years later a movement, led by their chiefs recognized the Sabbath and Decalogue, and in another four years there were nearly five hundred native teachers and twenty-six thousand pupils connected with the mission schools. Ten years more and a six years of awakening began, with a harvest of converts that gathered in twenty-seven thousand. What if, eighteen years before, the American Board had been practically another Meroz!

Crises in Uganda, Siam and Korea

This may stand as a memorable example of alertness in seizing opportunity. Another historic one is the immediate occupation of Uganda by the Church Missionary Society. When, in 1875, Stanley's letter appeared in an English newspaper, conveying King Mtesa's urgent request for teachers, a party of missionaries was dispatched that landed in East Africa the next year; and altho the leader and one other of the heroic band were killed almost at once, the mission was established by July, 1877. Their arrival decided the destiny of the Baganda people, among whom the Gospel has had a steady progress that has probably on the whole but one parallel in modern missions. And so marvellous and obvious has been the crisis there that, within a few years past, leading missionaries in India sent word home that, in view of the astonishing developments in Uganda, missionary candidates should be sent *there* for the time rather than even to India!

But if timely action has, in some such cases, brought such untold blessing, what of the melancholy and manifold instances of unfaithfulness, and

heedlessness of opportunity! Who can tell how the whole face of Siam might have been changed religiously, if, ten years ago, the Presbyterians of America had entered fully the open doors which never have been so widely flung open since! In the days of Boon Itt what possibilities lay before the Church, now lost by his death! Dr. Kumm has been vainly imploring the Church to occupy the Sudan, with its hundred lands and hundred languages, all non-Christian, and longing for the advent of Christian teachers—but in danger of damnation by the Moslems. He says the Hausa language, the great *trade* dialect of the central and western Sudan, more or less the vehicle of communication from the Mediterranean to the Gulf of Guinea, and from Madai to the Senegal, offers a ready medium for evangelization. Here are openings before the Christian Church, such as have never been known there before, and the disciples of Christ who hold the pass are asleep! A country, larger than all Europe, excepting Russia—and with from fifty to eighty million people, waits for the evangelist and will welcome him; yet there are almost no missionaries among these heathen tribes, and the twelve mission stations now in the country are so far apart that it is as tho in all Sweden and Norway there were but three preaching stations and none in either England or Ireland, France or Germany, Holland or Belgium! While the Church is apathetic, the Moslem advance is so rapid, that within one generation the green flag may wave over all this territory, unless we hasten to set up the red banner of the Cross! What about the curse of Meroz!

Korea presents another opportunity.

Shall it be seized or lost? It is called Cho-sen (morning calm). It is possibly in another sense God's *chosen* land? John Ross was on the alert. In 1875 he came into contact with this hermit people near the Manchurean border. He felt that the opportunity was great, and altho he had never set foot on Korean soil, at Mukden he studied this strange tongue, translated into it the whole New Testament and sent his new version across the border. The results were immense. When, later on, Dr. Horace N. Allen, in 1884, came into Korea, they found whole communities in the north professing Christianity, studying the Bible among themselves and waiting, like the Ethiopian, for "some man to guide" them.

The first Korean was baptized in 1886, and from the very beginning, through these twenty years, progress has been steady and rapid, until now it bids fair to leave behind even the Uganda and the Telugus. Korea is not only wide open, but the encouragements remind us of the Hawaiian Islands eighty years ago. The Emperor has acted as the open friend of Protestant missionaries, and while, some years since, he destroyed thirty heathen temples in and about Seoul, and officially deplored the annual waste of money at idol shrines, gave Christian churches and schools and hospitals ample room. A Korean leader has said that the only hope of the country is in the churches; that his people *lack moral character*, and the churches are supplying it, and hence to convert and educate the common people is the one hope of Korea.

Dr. Horace G. Underwood, since 1885 a missionary in Korea, is now in America, to plead with the Presby-

terians to reenforce with at least twenty more missionaries their work in that land. He says that in his opinion and that of his fellow workers, no such crisis has even arisen before. The progress of Christianity is unprecedentedly rapid. Native churches, instead of appealing for foreign aid are becoming self-supporting, self-governing, self-propagating. There is an astonishing revival spirit and evangelistic zeal. Converts are gathering by scores and hundreds. Self denying giving is developing in a unique fashion; volunteers offer for work among the unsaved, men who have little money to give pledging *days of service*, till the aggregate in one congregation was several *years* of such direct effort. The conditions seem primitive and apostolic—the arousing of a whole people—a hunger for the Gospel—simplicity of faith and piety—readiness to serve and suffer—universal and self denying giving, and a constant and rapid conquest by the Gospel. Sisera is in flight. The Presbyterian Church holds at least one of the passes. Will it prove another Meroz? We believe not and are informed that its Mission Board is planning to give Korea just what the missionaries ask, a score of new missionary workers with appropriations multiplied threefold. Will not God bless such cooperation?

One great inducement to large-hearted effort is found in the fact that *God is calling out all His reserves*. This is not as clearly seen as it ought to be. When, in a great campaign, a general in chief begins to mass all his forces, concentrating all his scattered regiments and army divisions toward one point, as Grant did in the close of the war, we infer that the

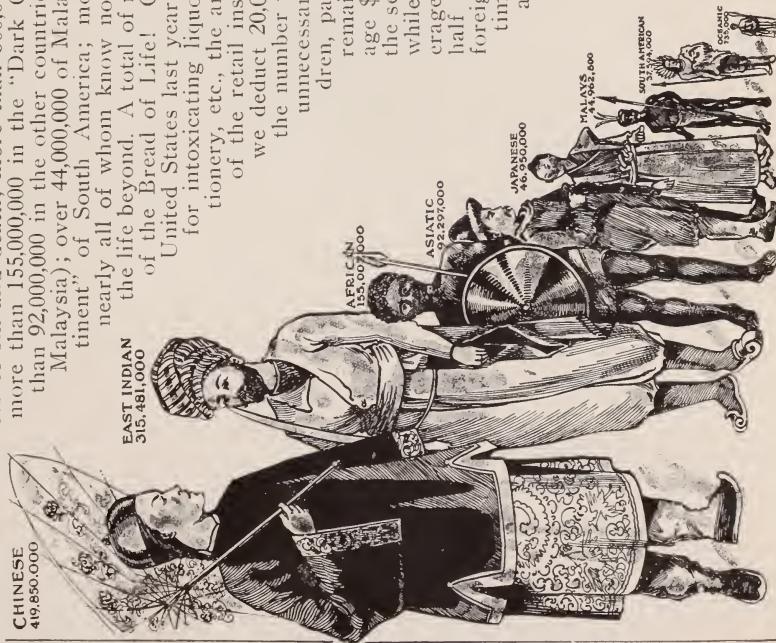
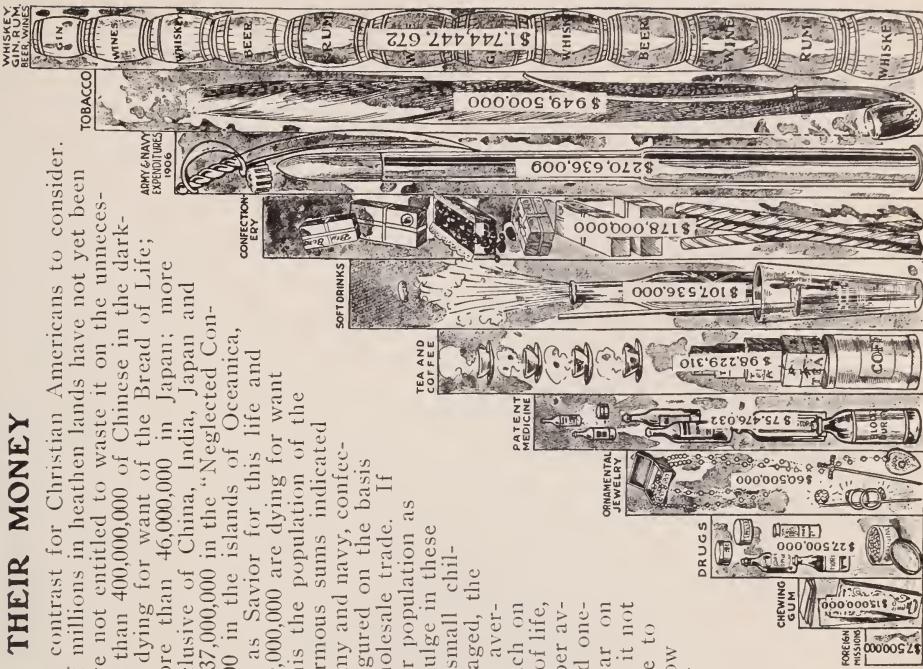
HOW AMERICANS SPEND THEIR MONEY

"The Signs of the Times" presents the accompanying striking contrast for Christian Americans to consider. So long as present conditions exist, so long as hundreds of millions in heathen lands have not yet been given the Gospel, we, as stewards of our Lord's money, are not entitled to waste it on the unnecessary or harmful extravagances of life. There are more than 400,000,000 of Chinese in the darkness of sin and death; more than 300,000,000 in India dying for want of the Bread of Life; more than 15,000,000 in the "Dark Continent," more than 46,000,000 in Japan; more than 92,000,000 in the other countries of Asia (exclusive of China, India, Japan and Malaysia); over 44,000,000 of Malays; more than 37,000,000 in the "Neglected Continent" of South America; more than 500,000 in the islands of Oceania, nearly all of whom know not Jesus Christ as Savior for this life and the life beyond. A total of more than 1,000,000,000 are dying for want of the Bread of Life!

Over against this the population of the United States last year spent the enormous sums indicated for intoxicating liquors, tobacco, army and navy, confectionery, etc., the amounts being figured on the basis of the retail instead of the wholesale trade. If we deduct 20,000,000 from our population as the number who do not indulge in these unnecessary, such as small children paupers and the aged, the

remaining 60,000,000 average \$58 per year each on the selfish pleasures of life, while the same number average but twelve and one-half cents each year on foreign missions. Is it not time for each one to ask himself, "How

do I spend my money?"



great culminating blow is about to be struck. So we can not but believe that the Armageddon of missions is at hand, because the captain of our salvation has for seventy years been calling out all His reserves.

For centuries, all the organized mission work done was carried on by the help of *men*—adult men in the church. When the new era opened under Carey, it took forty years before *women* began to organize. David Abeel told in England of the hundreds of women in Oriental seclusion whom only Christian *women* could reach; and Zenana missions began; it was the first time the Christian *sisterhood* had come out distinctly to take part in the war. About ten years later, George Williams led out the *young men* into associated work for Christ; shortly after the *young women* began to organize. Still later the young people, as a whole, in the societies for Christian Endeavor; and, since 1886, the Student Volunteers. So, since 1835, God has called out the *women's* Battalion, then the *young men's*, then the *young women's*; then a still larger division of *young people* as such, with even boys' and girls' brigades. He has nothing left but the *cradle roll*, and even that is being called.

What does all this mean but that the foe is growing more active and aggressive; that the crises of battle are more decisive and critical; that the

issues are more vital and actual; that there is no time to be lost and no force to be wasted, and that every man, woman and child are needed, and expected to do their duty. No one knows but that he holds the pass—that his activity or apathy may decide some great issue, as the promptness of Matilda Rankin, in 1852, smuggled the Bible into Mexico, from Brownsville on the Texas side of the Rio Grande, somewhat as Dr. Ross carried them into Korea from Manchuria.

These are critical times. What it took a century to do in the ancient ages, afterward could be done in a decade. When the possibilities of achievement were so increased that a year was like ten of the past; then days became epochs, and now hours have become big with possible triumphs or defeats. All nations are neighbors. The universal postal, commercial, telegraphic systems bring the nations to our doors. The printing press and the new motive powers make Bibles and books multiply and cheapen like forest leaves. It is the decisive hour of the ages. Whether the Church or her foes shall flee depends on how we are to organize all our available forces, and hold the pass. But one thing is sure: the curse must light on all who, like the inhabitants of Meroz, fail to make a stand against the powers of darkness.



SOME KOREAN WOMEN AND CHILDREN, SEOUL

KOREA: THE UNIQUE MISSION FIELD

BY WILLIAM T. ELLIS
Editorial Staff of the *Philadelphia Press*

Gradually the truth is sinking into the consciousness of Christendom that Korea is not like other mission fields, and that the urgency of her claim is not simply another of the vigorous appeals from foreign fields to which the ears of the Churches have become sadly dulled. Korea is unique among mission lands to-day; it may be questioned whether her case has ever had a parallel in missionary history.

My own experience has been akin to that of all other travelers in the East who have observed missionary conditions. After a year of rather thorough investigation into the mission work of the Orient, I have returned an enthusiast for Korea. No other work appeared to me comparable with the Korean work. This is mani-

festly an extraordinary instance of the special workings of a supernatural Spirit. Some aspects of Korea's missionary history may be accounted for by the sagacity and farsightedness of Moffett and Lee and Gale and Underwood, those statesmanlike empire-builders. Even tho they, and the like-minded men and women who have come after them (for the Korean missions, both Presbyterian and Methodist, have an unusual personnel), be credited with all that can be attributed to them, there remains a great surplus of marvelous achievement which can be accounted for only by charging it up to the still-working Spirit of the Omnipotent God.

Others may go into the history of Korean missions, and recite those

moving statistics. My part is to tell a plain tale of a traveler returned. What I saw was learned in a sojourn of about one month in the cities of Fusan, Taiku, Seoul and Pyeng Yang, and itinerating among the country villages. Considerable time was also given to investigating political as well as religious conditions, interviewing Marquis Ito, and lesser Japanese officials, and the non-missionary body of foreigners in Seoul.

believers. When she learned that you are, she insisted on coming back again to tell you how glad she is to meet you."

This experience was frequently repeated. At the famous mid-week prayer-meeting in the Central Presbyterian Church of Pyeng Yang, there were twelve hundred worshippers seated on the floor. The larger wing of the building was filled with men, the women* occupying the other, while



THE CHRISTIAN WORKERS TRAINING CLASS IN PYENG YANG, KOREA

This class in the Presbyterian Mission alone now numbers over 2,000

On our arrival in Seoul, we called at the home of a missionary friend and found there, calling at the same time, an old Korean peasant woman, who had walked in several miles from the country to plead with the over-worked missionary to come visit her village. Her errand was, I fear, as fruitless, as it had been on previous occasions. After this quaint, shining-faced old figure had left the room, she returned, our hostess explaining. "This old woman asked me, when we got out into the hallway, if my friends are

the boys—beautiful, olive-skinned lads—who reminded one of that other Oriental Boy who loved his Father's house—were crowded up in front and even on the edges of the platform. Apart altogether from its picturesqueness in a visitor's eyes, that was the most interesting Church congregation I ever have seen. Alert, devout, radiant, they were an argument for "old-time religion."

At the close of the service the men

* They had to leave their bushel-basket hats outside—which practise might profitably be adopted in America.

thronged to greet me, not because of what I had said, but for the reason that I had been introduced as a Presbyterian elder, the highest office known in the native Church up to that time. A Presbyterian elder is probably more of a personage in the eyes of these sequestered, newspaperless people, than many of the celebrities whose names fill our public press. The greeting of the Koreans is distinctive. No Orientals shake hands: the Korean does not even shake his own hands, Chinese fashion. Instead, he clasps you by the wrist, the hand, the arm, the shoulder, and by the pressure of his fingers shows his pleasure. That night so many hands were laid upon me, in genuine and enthusiastic expression of pleasure at meeting with a fellow disciple from over seas, that I thought I would find bruised spots on my body!

The next morning we left Pyeng Yang before daylight. The railway station is built three miles from the city proper. The morning was so bitterly cold that it hung icicles from the men's mustaches. Nevertheless, so strong is the spirit of fraternity among the Korean Christians, that nine of the elders of that church were on hand at the station, to bid me go on my way in peace. The incident is worthy of the attention of all preachers and speakers who have been addressing large bodies of Christians, and who know what it is to sneak out of a strange town, alone, unnoticed and unmissed, in the cold gray dawn of the day after.

Another incident shows how simple is the faith and fellowship of these white-robed saints. To them the tie of our common religion is the strongest tie of life. The mere fact that a

person is a Christian links him in vital bonds to all other Christians. I was going along a country road—the narrow "highway" of the Orient, which illuminates the parable of the sower—when I saw a young coolie coming toward me bearing two eight or ten-foot lengths of timber, of telegraph-pole thickness: the Koreans, be it known, are the most heavily laden people on earth. Their burdens are terrific. As this youth advanced, his face began to break up into a smile of recognition, until it was beaming radiantly. Of course I perceived that here was somebody who had seen me with the "moksa," or had heard me speak at the little church near by, and therefore regarded me as a sort of missionary-in-law. So I responded with the Korean word for "Peace;" and as he drew nearer, he shifted his load from his shoulders, squeezed my arm and wished me peace. For a few minutes we fellowshiped there, he not knowing a word of English and I not knowing six words of Korean. But I had opportunity to consider once more that here again, in an overburdened Korean peasant's face shone "The light that never was, on land or sea"—put there by the Gospel of Jesus.

These Koreans seem to have a genius for Christianity. They grasp it with a comprehension, and a comprehensiveness, that amazes the missionary. Repeatedly I was told that the New Testament passages which perplexed the foreign teacher were clear to his hearers. I myself could see how wondrously this land, so like Palestine, explains the Book. I never felt so near to Bethlehem as when I slept, in country Korean fashion, under the same roof with the cattle—altho in a different room.

To a degree that is remarkable, Christianity becomes a normal thing to the Korean. The wholesomeness and naturalness of the Korean type of religion are very refreshing. The converts do not "look pious," nor does the missionary have to go around nursing his dignity. That company of elders who escorted me to the train at Pyeng Yang were a merry, jovial, whole-souled crowd; and, while the deep things were touched upon, we

lager. The missionary and myself had not unpacked our luggage upon our arrival at nightfall before there came an appeal from a village, some ten li further on, for him to go over there to hold a meeting. The village had never been visited by a missionary; yet it contained a group of ten believing families, evangelized by the Church we were at the moment visiting. Of course we could not go, any more than we could answer the many



W. D. REYNOLDS

HORACE G. UNDERWOOD

JAMES S. GALE

THE BOARD OF BIBLE TRANSLATORS IN KOREA AND THEIR ASSISTANTS

also had more than one hearty laugh, once, I recall, at the expense of the missionary. Early one morning, while itinerating, a smiling, red-coated lad of twelve, whose hair hung braided down his back, showed me the way to where the wild geese were feeding, that my borrowed gun might try to earn its freightage. Two hours later the boy passed a very creditable examination for baptism.

How the aptitude of the Christian Korean for personal evangelism shows itself was illustrated in that same vil-

other appeals that came to us from all sides during those few days of itineration. In order to keep his engagements with the Churches who had been notified of his coming, the missionary was unable to examine all the candidates for baptism who awaited him at every appointment.

And such examinations! I sat through one for several hours, having questions and answers interpreted, until the atmosphere became too thick for me, and the company too numerous—for there were more living or-

ganisms present than showed on the Church rolls. Into the little room, perhaps six by ten feet, there were crowded (seated on the floor of course), the missionary, four elders, the candidate, the journalist—and the others, unseen, but not unfelt. I have sat in many session meetings, but never have I seen such close, searching and difficult questioning of the candidates. At first, it seemed to me entirely too severe, and I remonstrated with the missionary; but he knew better than I, for they are determined to have a pure Church in Korea. If what I personally observed is typical, as I have reason to believe it is, then the Church in Korea has the narrowest door of all the Churches in the world.

Apparently no missionaries in Korea are doing evangelistic work. They seem rather to be getting nervous prostration trying to keep up with the procession of native-made converts into the Church. Every Christian becomes an evangelist. The homiletic gift seems instinctive. They are "born preachers." In devotion to the Bible the Korean Christians put the Churches at home to blush. How they will walk scores of miles to attend a Bible class is part of the familiar history of this romantic mission field.

The question naturally arises, what is the deeper meaning of all this! How may the significance of Korea's Christianity be interpreted to the West? For surely God has some great design in raising up, as by a miracle, this wonderful Church. He has not kept this nation sequestered for millenniums for no purpose. First of all, it seems plain that Christianity is to be the

means of preserving the identity of the Korean people from extinction at the hands of the Japanese. The evident purpose of the latter, to wipe out the Korean nation as the Ainu were wiped out, is manifestly doomed to failure, because in a large body of Koreans the Christian religion has created a new manhood and womanhood, a new self-respect, a new social consciousness, a new patriotism. A score of years ago Japan might have succeeded; to-day she must fail. Altho now bitter is its process, the ultimate outcome of the Japanese regime will doubtless be beneficial. Japan is the flail for the threshing of Korea.

Even this end, great tho it be, is scarcely the sufficient explanation for the mighty demonstrations of the Living Spirit in this one-time "hermit kingdom." The opinion of many thoughtful missionaries all over the Orient is that in Korea are being raised up, for that inevitable day which now seems nearer than many have thought, when the East must evangelize the East, a body of trained and efficient and consecrated preachers of the Word. The white man seems to be the chosen pioneer of the kingdom in these days; but the way that he has blazed must be followed in the Orient by help of Oriental minds and manners and methods, who can have the most sympathetic and effective approach to their own neighbors. Who dares to say that Korea—feeble, scorned and despised Korea—is not to become, in the near future, the dominant force in the Far East, because appointed to bear the message of life to all these people?



THE COUNCIL OF PRESBYTERIAN MISSIONARIES IN KOREA

THE GROWTH OF THE CHURCH IN KOREA

BY REV. HORACE G. UNDERWOOD, D. D., SEOUL, KOREA

The story of the Gospel in Korea—for many years known as the “Hermit Nation”—has been most fascinating. Prior to the terrible persecution under the Tai Wun Kun, in the middle of the last century, the early history of missionary progress under the Roman Catholics reads almost like fiction. Dallet’s History of the Korean Church, and the story of the beginnings of Protestant missions in the “Land of the Morning Calm” shows a receptivity on the part of the Korean people that should have led the church in America to reinforce the work more quickly and to push forward the campaign with greater energy.

The willingness of these simple-minded people to hear the story of Christ, their natural hospitality and the zeal with which those who have become convinced of the truth of the

Gospel, have carried the good news from home to home, from village to village, all over the land, have produced marvelous results. The activity of the native Christians, their generosity in giving of their hard-earned means for the spread of the Gospel in their own land and even in foreign lands; their earnest trust in God, and in the power of prayer, are characteristics which the Church in America has looked upon with wonder and admiration.

The Koreans are said to be a phlegmatic people, not given to showing signs of emotion, and yet hard-working business men have been known to weep as they heard the story of the Cross and realized for the first time that the blood of Jesus Christ was shed for them. Here and there some have been found who seemed to real-

ize, in an unusual way the burden of guilt and the enormity of their own sins against God, the greatest of which they consider their failure to acknowledge Him, and the worship of idols. But throughout all Korea there seemed to be a desire on the part of the native Christians and of the missionaries for a manifestation of the presence of the Spirit *with power*. This desire had long been in the hearts of the missionaries, but as the Koreans read the story of Pentecost and studied the Acts of the Apostles, they were aroused to question whether the presence of the Spirit might not be manifested in Korea with power like that described in the Apostolic days. In one church, after an earnest discussion by the elder and the people, they set apart a season of prayer to last *ten days* and "to try and see" whether God would grant the outpouring of His Spirit. When the elder heard their decision he told them that those two words "try" and "see," together with the ten day limit, were sufficient to bring failure. They might well have the prayer-meeting for ten days, but they must not *try* the Lord, their God. This incident shows a real desire for the real outpouring of the Spirit.

Early in 1906 the report spread of the marvellous revival that was visiting this little land, and it was soon seen that this was not so much a revival outside of the church, drawing non-Christians, as a revival inside, purifying the hearts and lives of the people, making them realize better the enormity of sin in God's sight, and causing them to strive even more earnestly for the conversion of their neighbors. While the result of this revival was not, therefore, an immediate increase in the number of the

membership of the church, it was certain to produce this result.

The awakening has given to Christians a clearer idea of God and Christ and of the human heart and sin, and has had a marvellous purifying effect upon the whole Church. There were those who scoffed, as there always will be, but when to these same scoffers men came, confessing wrong doing and made restitution, they were forced to acknowledge the reality of the work. The most trusted native employee of a certain foreign merchant had been a Christian for several years, and at the time of the revival was led to see that he had not lived up to the teachings of Christ. This man went to his employer and restored almost a thousand dollars, which he said he had stolen *before* the time of his conversion. Such facts as these are irrefutable.

While in most mission fields the missionaries are seeking openings and are pushing the work, here in Korea the work has been steadily pushing the missionary, until at the present time it is beyond his power to control and grasp it all or to take advantage of the many opportunities offered.

In the Presbyterian Church alone, between June, 1906, and June, 1907, the communicants increased from 12,546 to 15,079; an increase of 20 per cent. The adherents in 1906 numbered 44,587 and in 1907, 59,787, an increase of 15,200, or 34 per cent. The schools in connection with these churches, which numbered 208 in June, 1906, increased to 344 in June, 1907, during the same period, and the scholars increased from 3,456 to 7,504, or 72 per cent. The Church is extremely active so that the places of regular meeting have grown from 628 to 767 in the one year, and the con-

tributions increased from \$27,418.89 to \$40,088.48—or nearly double.

The reports from the two Methodist churches now working in Korea show

Native communicant members...	5,858
Probationers	22,595
Adherents	44,611
Churches over	400
Contributions over	\$12,000

Twenty years ago, (in December, 1887), the first communion service for Koreans was administered in Seoul, and all the Christians in the county were present, seven in all. Last year

land, which is about equal in area and population to the states of New York and Pennsylvania, we are led to think of what might be done if the forces there had been properly increased. The attitude of the people generally throughout the whole country is favorable to the Gospel, and there is placed before the American Church to-day a nation that, as Mr. Mott says, "can be Christianized in this generation, if the Church will but take advantage of the opportunity."



ONE OF THE NATIVE PROTESTANT COUNTRY CHURCHES IN KOREA

(1907), the sacrament was observed in over one thousand churches belonging to three denominations with 20,937 believers.*

This work, with its earnest, active membership, places before the Christian Church in America a wonderful opportunity of winning a nation for Christ.

When we consider the comparatively few Christian workers in that

In view of the great opportunity and responsibility that faces the Church the Presbyterian Board of Foreign Missions has decided upon an unprecedented action. The five missionaries from Korea now in America are authorized to make special efforts to find twenty new men and to raise sufficient money (estimated at \$229,540), to properly conduct the present work. The time is ripe for the winning of Korea for the Kingdom of Christ. The question before the Church in America is "What will she do about it?"

*It is regrettable that the figures at our disposal are only those of the three denominations, and if we desire to consider all the work in Korea, these figures would be very largely increased.

LETTER FROM DR. SAMUEL A. MOFFETT

In the Central Presbyterian Church we are still struggling with the problem of how to accommodate the congregation. A separate service for women in the morning with from 800 to 1,000 in attendance and a service for men only in the afternoon with from 1,200 to 1,500 in attendance is so far the only way in which to meet the

service which was held in September. All four of the churches have commanding sites and are so located as to touch the entire city. One more church to the west is now needed to relieve the congestion at the Central Church. What we shall do when all five of the churches are crowded we do not yet know.



THE SEVEN FIRST ORDAINED KOREAN PASTORS OF THE PRESBYTERIAN CHURCH

situation. We must have another church but the last two sent off have not yet fully completed their buildings.

I was rejoiced upon my return from America to find the South Gate Church completed, with capacity for some 750 people, the North Church nearly finished, seating 450 and the new or Fourth Church with its first wing, capable of seating about 800 people, just about ready for the first

The Academy and College opened with some 450 pupils enrolled and the buildings are taxed to the uttermost capacity. New buildings are imperatively needed. The school for women and girls opened also with 135 enrolled—everything crowded. The new building for training classes and girls' school is now under way but will not nearly meet the needs for the developing school and so it is hoped to secure another gift for the

girls' school allowing the present plant to be used for the training classes and other work for women which under Miss Best's direction is now assuming such proportions as to need all the present equipment. Last year was the *best*. This year will certainly be the *best*.

The Korean Presbyterian Church was organized on September 17, 1907, in accordance with the authority given by the General Assemblies of the four Presbyterian churches whose missions were united in the missionary council.

The Presbytery, in its first meeting after the ordination of the first seven ordained native clergymen, consisted of 32 foreign missionaries and 40 Korean ministers and elders. Presbytery has ecclesiastical jurisdiction over a Church with 17,890 communicants, 21,482 catechumens, 38 fully organized churches, 984 churches not all fully organized, adherents numbering 69,098, and day schools 402, with 8,611 pupils under instruction. This Church

contributed for all purposes last year yen 94,227 (\$47,113.50).

Presbytery granted permission for Mr. Kil San Chu to accept the call of the Central Church, Pyeng Yang, and provided for his installation. The other ordained men—except one—were appointed as pastors or co-pastors over groups of churches until the next meeting of Presbytery. In the case of one man the Presbytery took what is perhaps the most significant action of its session. One of the seven men ordained, Yi Ki Poung, was set aside as *missionary* to the island of Quelpart and the whole Church was asked to provide the means for sending him there with the Gospel. He and his wife, with one or more helpers, are to go to the people of that island and proclaim the Gospel and establish the Church. Sixteen years ago, this man stoned me on the streets of Pyeng Yang; now he goes forth as the first missionary of the Presbyterian Church of Korea.

EDUCATION IN KOREA

REV. ERNEST F. MALL

It has been said by some that the Koreans do not desire a modern education. So long as they remained a hermit nation, with no wish to mingle in the affairs of the great world outside, such a statement might have some degree of truth, for hermit nations and hermit individuals lack the stimulus to educational progress. But that condition is now out of date, as the following facts clearly prove.

The progress of Christianity and the rapid development of the native church, demanding trained leaders,

has been an important factor in awakening the desire for up-to-date schools, and it is no wonder that wherever a church is planted there follows the school. The people are awake from their sleep of centuries, and realize that if they are to take their rightful place in the world's activities they must be trained to respond to new demands. The Chinese classics do not satisfy the cravings of the soul, nor do they give equipment for the business that the nation must perform. Fathers and mothers are asking for

their children what was denied them, and they are making noble sacrifices to that end.

Political changes in recent years which have resulted in wresting from Korea her independence, have also made her realize that "Knowledge is power," and that she has lacked the knowledge of the things which has given to other nations the might to

knowledge of several thousand Chinese characters and the study of the teachings of Confucius and Mencius. For twenty years the Emperor has patronized a school in Seoul conducted after modern methods by American and English teachers, but no effort had been made to give Korean youth in general a thorough education until mission work developed in that line.



A CLASS IN THE PRIMARY SCHOOL FOR BOYS, SYEN CHUN, KOREA

humiliate her before the world. Hence it results that "righteousness, which exalteth a nation," and which has been at work within, and ambitious conquest, which has been at work from without, have combined to arouse the Koreans to an intense determination that they shall know what the great nations know.

Not until the present century has there developed any modern school system in Korea. The Koreans have been imitators of the Chinese, and adopted their educational methods, which consisted in the acquiring of a

It must not be inferred, however, that the study of Chinese characters and classics does not educate. While it does not give the varied information that can be obtained in Western schools, the mental discipline which results in developing the memory and concentration of thought is a valuable educational process, and prepares the mind by exercising the faculties which must be developed in order to receive and utilize information. There is a large class of men in Korea who have been thus developed mentally, and who are keen to make use of all kinds

of knowledge. Thus it will be seen that the native schools have kept the Korean mind alert, and we have not to deal with a people unaccustomed to thinking.

"Schools are mostly in the elementary stage. The demand for education is coming." These words, taken from the report of the Presbyterian Mission in Korea in 1900, are interesting when

of an academy for boys at Pyeng Yang" has become a full-fledged academy with 355 students. The principal said last spring, that if there were sufficient teachers and equipment they could easily have a thousand students, for a great many are refused admittance because they can not be cared for.

In 1902, the mission schools num-



PART OF THE GIRLS' SCHOOL AT SYEN CHUN, KOREA

viewed in connection with the report which has recently come to hand concerning the work of the past years, which shows that the same mission now has 344 primary schools with an attendance of 6,099 boys and 1,083 girls. The report of 1900 said, "There is a small boarding school for girls at Seoul, and the nucleus of an academy for boys at Pyeng Yang." The report of 1907 shows that the mission conducts 13 boarding and high schools, where 603 young men and 146 young women are studying. The "nucleus

bered 66, and the students 1,082. There was a rapid increase each year for the next four years, when, in 1906, the schools numbered 208, and the students, 4,356. During the past year the increase has been phenomenal, the number of schools increasing by 136, or 65 per cent, and the number of students increasing by 3,148, or 72 per cent, making the total number of primary schools 344, high schools 13, and the total number of students 7,504. In addition to this 15 young men have been pursuing college studies and 72

have attended the theological school. The latest figures of the other missions have not come to hand, but they will considerably swell the total educational statistics. These figures themselves prove conclusively that the Koreans do want an education.

The intensity of their desire is shown by their willingness to pay out of their poverty for educational privileges. Of the 344 primary schools above mentioned, the natives entirely support 344, providing buildings, paying teachers' salaries and all running expenses. The following incident which occurred in the Central Church in Pyeng Yang, June 26, 1906, still further illustrates the determination of the people, for the contributions were made by the Koreans. "After presenting the needs of and plant for a college, a collection was taken. It was the most enthusiastic offering ever witnessed in this city. Deeds of lands and houses, offerings of money and rings, and promises to pay specified sums each year for a period or for life, all followed one another in rapid succession for three hours, resulting in a total offering of more than \$2,000."

It has been the policy of the mission to give a Christian education, hence the study of the Bible is one of the required subjects in all the schools, and the educational system also includes Bible institutes for the church in general, and training classes for leaders along lines of practical church work. Yet it is not intended

to confine the training to such subjects, but to give a broad training such as will fit men and women for every walk of life. The curricula include the study of Chinese, which is the official written language of China, Korea and Japan, the Japanese language, and English in some of the schools. Other modern and ancient languages are not needed at present. The hospitals have young men and young women in training for physicians and nurses, who have already proven their ability in these lines, even to the successful performing of surgical operations. Industrial training is an important factor in our academies, and it is hoped soon to begin experimental farming, while a school for the blind, model Korean homes and normal institutes for teachers give some idea of the comprehensive scope of the training.

Enough progress has been made to show that the Koreans have great capacity as students along all lines, and the experimental stage is passed. The Koreans should be judged by the same standard by which America wishes to be judged—its citizens of intelligence and moral force, not its coolies and vagabonds. They have capacity, let us give them our support. Although they are doing nobly to help themselves, they are poor and need friends to assist them. Will not some who read these pages respond at once to help maintain Korea's higher institutions of learning, and thus let her enter into our heritage?

THE DOCTOR IN KOREA

A. M. SHARROCKS, M. D.

The first Protestant missionary to Korea was a physician, and from that day to this the medical arm of the work has been strong. It is less true of Korea than of some countries that medicine is needed to pave the way for

for a short time. She heard the Gospel, was imprest, bought a New Testament and went to her home. She learned to read (as all new believers do) and then poured over her newly acquired treasure. She called



THE SEVERANCE MISSION HOSPITAL, SEOUL, KOREA

the evangelist, for the Koreans accept the Gospel readily, and any and all missionaries have abundant entree to every class of people. It is true, however, that the medical work has been and still is a very powerful agency for the conversion of the people. In my own practise I know of large numbers of direct results, and not a few who getting their first knowledge of the Gospel at the hospital have gone back to their country homes and have been the means of starting work in those places. A definite case of this sort was brought to my notice by a missionary from another station. A woman of his territory, living in a heathen village, was in our hospital

in her neighbors and according to her own dim understanding explained it. Soon there was a group of them meeting every Sunday for study and prayer, and when the missionary was passing through that region they asked him to enroll them as Christians. There is now a flourishing little church there. So far as the actual conversion of the heathen is concerned I believe the medical worker in Korea is as potent a factor as the clerical, for the latter's time is now mainly taken up with the already converted, administering to the churches, while the doctor still deals hand to hand with the raw heathen. There are, too, other reasons why the doctor is more

than an ornament to the mission. He is a necessity in each station to the life and welfare of our missionaries. The Korea mission has never believed in the small one-man station. From two or three to eight or nine families constitute a station. These are a valuable asset of the Board and for their care a doctor should always be one member of the group. As the work grows new stations are opened and so new doctors become a necessity, but while he is needed for the sake of the missionaries, that is by no means a large part of his work. In each station there is a hospital for the treatment of Koreans. In one of these hospitals the number of treatments reported last year was 21,581, in another, 12,730, in another, 10,143, and so on. In all six of our institutions a little over 60,000 for the year.

Korea is a country with no knowledge of Western medicine and surgery. It is small wonder that when doctors from America first went there the people expected little from them, but still less wonder that having learned what the American can do, they are crowding the hospitals and dispensaries. According to their approved methods a broken bone or dislocated joint is treated by sticking long needles similar to hat pins into the unfortunate part; indigestion or consumption, by placing little pyramids of dried, powdered herbs on the skin over the affected part, ignite it, and grin and bear it, while it slowly burns away; or certain other affections, by wrapping the naked patient in the skin of a calf or dog still warm and dripping from the body of its first owner. To sum up, the medical and surgical treatment of the native doctor is oftentimes worse than the condition treated.

One would wonder why a patient would submit to such barbarous treatment. I wonder myself and yet, my friend, what would you do if you knew no better and had no one to whom you could go with your trouble. Pain is a dreadful thing; fear of death is bad, but absolute suffering and the thought of continuing in the same for a long period with no relief is something we of America know little of. There is no decent treatment in Korea, or was none till a few Americans went there. So what was the sufferer to do? The native doctor promises help, acquaintances who have recovered perhaps in spite of treatment in years past, urge him to take it. The pain drives him to it, and thus it goes.

It is hard for us to imagine the ignorance of the common Korean on matters that pertain to anatomy, physiology, hygiene, etc. He is not ignorant along all lines for Korea has a system of learning and according to their own standards there are those who are called scholars, but medical knowledge is not in their system. Nor is the so-called doctor an exception. He knows the exact spot to strike a surface artery when he wants to bleed a person, or the exact spot where a needle may be inserted into a joint, but why the blood he is letting comes out in spurts, or what the joint looks like inside he does not know. Post-mortem examination or the dissection of the human body has never been thought of and would not be tolerated; so how could they know. A comment on the style of education of their doctors may be most forcibly made by relating what came under my own notice only a short time ago. A woman was in terrible suffering and in a condition that would probably soon prove fatal.

Two or three Korean doctors were called in, among them one whose fame had spread far and wide and who was looked upon as great in the profession. Still the woman grew worse rather than better. They sent for me, but as I rarely go out to cases in the country, I sent one of my assistants, a young Korean. He went, understood the case at once, and did what was

reans in Christian philanthropy. The hospitals are almost self-supporting, which means that the patients pay for their medicine, etc., but they know that we are not there for money gain. The poor are always treated although they may not pay a penny, not only treated, but frequently fed and clothed as well. From the side of philanthropy alone, medical missions in a foreign country,



MEDICAL STUDENTS IN THE MISSION AT SYEN CHUN, KOREA

needed to the entire satisfaction of the whole household, and saved the patient. The next morning he encountered this old doctor of local fame walking up and down the yard, saying, "What does that young snip of a fellow know about medicine, anyway! I prayed to the gods from the top of every mountain around here, and can it be that he has learned more in these few years from that foreigner than I have through a long life from all the gods?" And he went away in a rage.

The medical man in Korea is a most impressive object lesson to the Ko-

where the modern theory of medical practise is unknown is most commendable. Remembering with that the example of our Savior, his teaching, to say nothing of his command as he commissioned the Twelve, saying, "Go, preach, teach, saying, 'The Kingdom of Heaven is at hand,' heal the sick," etc. Medical missions rest on no uncertain foundation.

Caring for the missionaries, winning friends among the natives and healing their many diseases are not the only duties of the doctor in Korea. We are ambitious to have our work

live after we pass away. No branch of our mission work in Korea is copyrighted. The clerical worker is raising up a native ministry to replace himself. The educator is educating those who will make our future faculties. So is the doctor training those who will be the future practitioners of Korea. We each have a class of the brightest and best of the young men available who are serving their apprenticeship under us. In my own dispensary I have nine, all of whom are not only Christians, but come from Christian families. They are well-to-do and that is a requirement for they must be at their own expense, and not subject to the temptation to make their own living at the expense of the drugs round about them. They are also good students and quick of mind. Many of them have been with me now

for some time and are a very valuable element in the work. Without their help the treating of so many patients would be an impossibility. What the training of these Korean doctors will mean to the future Korea can hardly be over estimated.

This is the work of your doctors in Korea. Our mission is in sore need of two more such men and two medical plants, one at Chong Ju, where missionaries have already entered and where a separate station will be opened next fall, and one at Kang Kei, where the work simply demands the opening of a station as soon as the men can be assigned to that territory. The mission can do nothing without the money. The Board can not grant the appropriation unless it receives the necessary gifts. What will the American Christians do to supply the funds?

A TRAVELER'S IMPRESSIONS OF KOREAN MISSIONS

BY REV. J. E. KITTRIDGE, D. D.

The quaint land of Korea made a distinct and dazzling impression on us during our brief visit. The land and people are of absorbing interest. Less picturesque than Japan, less massive than China, it is in a way more attractive than either.

In area and population, Korea is about equal to New York and New England, omitting Maine. Its range of climate, as of latitude, is about the same as that of our American coast line from Boston to Charleston. The Korean folk, too, seem a trifle more like ourselves than Chinese or Nipponese. We seem to understand them more easily than we understand their neighbors, and learn to sympathize with them more quickly.

The first impression that Korean missions made upon us was that of a *phenomenal success*. Think of it. You are invited to the regular Wednesday evening prayer-meeting of the Pyeng Yang Central Presbyterian Church and find yourself face to face with a congregation of over eleven hundred eager men and women! This is the ordinary attendance, and there are four other prayer-meetings going on at the same hour, so that the total attendance is about thirty-five hundred. Such a scene as that would thrill a Christian anywhere. We quite appreciated the feelings of Mrs. Darwin R. James who wrote home: "I think I was never quite so near heaven before in my life." This is in Pyeng Yang, a

city of less than sixty thousand, where eleven years ago there was not one Christian—now there are seven thousand. Korea has only a little over two decades of mission history and yet to-day her Protestant Christians number nearly 150,000. The progress has been wonderfully rapid, especially in the past three years. In the Presbyterian church last year there was an advance of fifty per cent in the church membership.

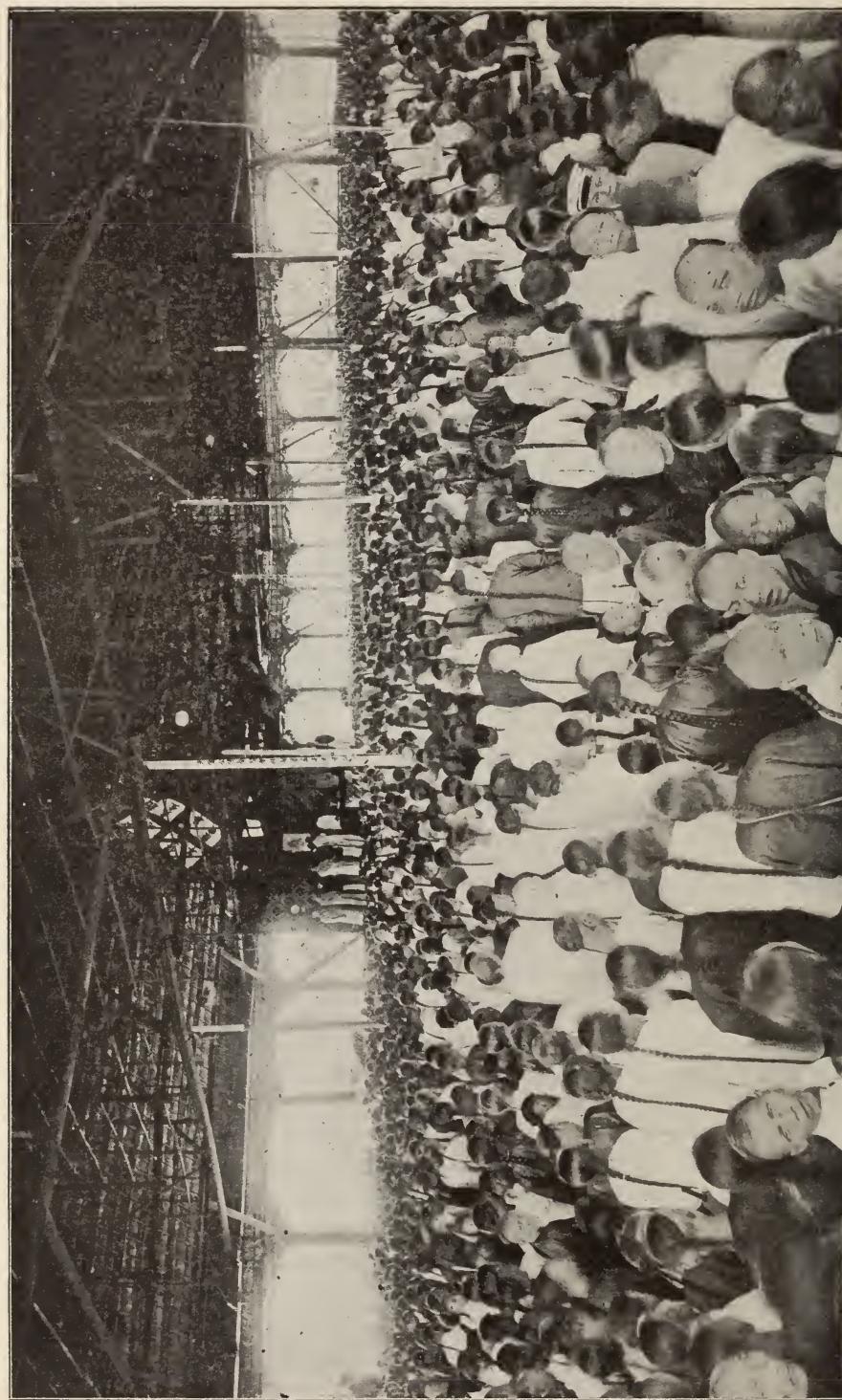
A second impression is *the solid basis of the work*. This is not a mercurial people. Their mental caliber and stamina rank high, and there appears a surprising aptitude and susceptibility for Christianity. The Gospel appeals peculiarly to the Korean. His sense of personal sinfulness and need is real and deep. The change brought about by conversion is not in dress, nor in the structure of the house, nor in the ordinary habits of his life, but in the man. The conditions of church membership test the reality of his faith and purpose for to be a Christian in Korea means business, *the business of life*. It means the giving of time and strength and money for the work of Christ. Sometimes a Korean gives a full third of his income. Every man is practically a missionary. There is something so delightfully natural, too, about the Christian life in Korea. It takes one refreshingly back to the apostolic days. A gladder type of Christianity, or Christian services more songful, can scarcely be found anywhere else in the world.

There is *splendid promise for the future*. There ought to be, and why should there not be, a continuous and steadily broadening spiritual life? The Korean Church ought to grow with

rapidity, and in an ever-increasing progression. Nor is there need to anticipate any considerable reaction such as occurred in the nineties in Japan. The times, the conditions, the spirit of the people are altogether different. With the principle: "every man a missionary," and with the particular kinship of the peoples and tongues between the Korean and Chinese, this people may come to be a mighty factor in the evangelization of the vast Empire of China. As one veteran missionary recently said:—"Without doubt God means to use this little nation in a wonderful way."

The *urgency of the present hour* mightily moves us. The entire East is astir. From the inland sea of Europe to the inland sea of Japan there is a tremendous seething of thought, a very revolution of ideas. This is portentous, as it is promising. The world has seen no hour quite like it. It challenges the Christian Church. The Church of Christ must answer. And if there be any mission field in the world that supremely calls for instant and open-handed help it is Korea. The work crowds the workers until they are almost overwhelmed. It is flood-tide, and should be taken at the flood. Postponement spells peril. The moment for Korea is NOW.

The specific and immediate needs, which impress us were: a fresh force of missionaries, say twenty or more; good houses to shelter them; and equipment for higher educational institutions. Men are needed to superintend the evangelistic work, which the native pastors are doing now, and can do better than we. Collegiate and theological schools are necessary, directed by trained men.



Courtesy of *The Missionary Herald*

A PART OF THE HARVEST—AN INTERIOR VIEW OF TABERNACLE ERECTED BY THE CHINESE CHRISTIANS IN CANTON
This tabernacle was filled with Christian Chinese during the recent Morrison Centenary celebration; all the people are standing

CHINA'S AWAKENING AND CHRISTIANITY

BY REV. ROBERT F. FITCH, HANG CHOW, CHINA

Missionary of the American Presbyterian Church, North

China's history dates back through forty-five centuries or more, and yet we are unable to discover the time when there was no trace of organized human life. Even to-day, there are the descendants of aboriginal tribes to whom the present written and spoken language of China was never indigenous.

These tribes were subjected to constant invasions from the West and Northwest, and through these invasions, the population of the land was gradually increased. In the time of Confucius we are told that for a period of twelve years, he wandered through seventy-two kingdoms, seeking for a prince who would accept his political teachings and his personal service in the affairs of State. In the Three Kingdom novel, one of the finest novels in Chinese literature, we have a description of life as it existed in the third century of the Christian era, and at that time there were but three kingdoms. By constant invasions and interneccine strife, the whole race was gradually unified politically, until at last there was formed the one great Empire of China.

It is interesting to note, that during the last twenty-four centuries, while there have been constant political and social changes, there has been practically no change in the ethical ideals of the race. This has been due to the dominant personality of Confucius, who taught the ideal of the Princely Man, an ideal to be attained by a process of ethical self-culture. Loyalty to him was linked with loyalty

to all those traditions which had preserved the race during centuries and had made possible its coherency and greatness.

It is difficult to understand the huge inertia which has hitherto resisted every effort to change the cobweb-covered customs of China—an inertia that brought its evil as well as its good. This obstructive conservatism is shown in many ways.

In the year 1877 a friend in company with a physician who was brother to Rev. J. Hudson Taylor, started from Hankow northward, to relieve an awful famine, that was destroying many thousands of lives. These two men carried credentials from the Governor of Hankow, and wore Chinese clothes and queues. They traveled by wheelbarrow, and took with them several thousand ounces of silver. At night, they sought shelter in the public inns, many of which were thatched with straw, and exposed to the inclement weather on two sides. The floors were of clay, and were occupied not only by human beings, but by donkeys, cows, pigs, dogs and chickens. When the travelers approached an inn, it was necessary for them to feign sleep, and to remain on the wheelbarrow in a stiff, uncomfortable position throughout the night, in order that the shape of their eyes might not betray their foreign extraction and cause them to be refused admittance to these wretched quarters. As they went they met hundreds of men and women fleeing toward the south, and saw hundreds dead on the

highway. When the party arrived at its destination, a large provincial capital, they saw scores of people dead on the streets, and even in the houses of the rich, men and women were lying about on floors, chairs and tables, starved to death. It was necessary to wait for several days for the reply from the Governor from whom permission was expected to distribute relief. In the meantime the literati and merchants of the city placed cartoons on the walls and temples of the city, pen sketches and colored drawings, in which the "foreign devils" were represented as pouring poison into wells, violating women, disemboweling children, and indulging in many other cruel and devilish practises. At last when the reply from the Governor came, it refused permission to distribute foreign relief, so that the party was compelled to leave without being able to help the perishing multitudes. Their servant expressed a desire to follow his new masters to Hankow, and to bring his son with him as he was a widower. The coolie, who had wheeled the "foreign devils" and whose life had been saved by them, had been so influenced by the rumors and placards that he spread the report that his masters proposed to kidnap a child. Thus the missionaries were driven from the city, by a mob, who followed them with curses and stones.

The author of "Letters from a Chinese Official" is not merely unfair in giving only the bright side of the "huge inertia" of the Chinese, but he also fails to have a true faith in that race when he says that this "huge inertia" can never be stirred. That this view of the Chinese is false can be proved by recent events.

The Reform Movement

There were many things which contributed to bring a spirit of restlessness and aspiration into the race, but the reform movement gave to that spirit its most direct and powerful impetus. The founder was Dr. Timothy Richard, a Welsh missionary, who devoted himself especially to work among the upper classes, and to reform literature. The Emperor and many of his most prominent advisers were disciples of this movement and when he was deposed by the Empress Dowager, there were found in his room two books, one a copy of the New Testament, and the other a work on reform by Dr. Richard. So much was the Empress imprest with Dr. Richard's influence, that shortly afterward she offered a price of ten thousand ounces of silver for his head.

At the time of this coup-de-etat, Daen Dz Dong, one of the advisers to the Emperor, fled with Kong Yu Wei, to Tientsin, where they expected to take the first British ship to Japan. During the time of waiting, Daen Dz Dong came to his companion with these remarkable words, "Kong Yu Wei, you are the greatest literary genius of China to-day. It is your duty to flee to other lands, to study their civilization and religious faiths and to write for the enlightenment of our race. As for me, it is necessary that I return to Peking, and submit myself to the assassin or to my Empress, in order that the shedding of my blood, and the use of your pen, may combine to arouse in our race a sense of need for a higher life." Daen Dz Dong returned to Peking, and was killed, but the shedding of his blood and the publications from the pen of Kong Yu Wei helped

to fulfill his prophecy. To-day the Empress herself is the leader in reform and is devoted to those principles of progress which she formerly condemned. Wherever Dr. Richard goes, he is honored openly by the highest officials of the Empire, and is often consulted on important affairs of State.

Among the political changes, are those that have to do with official life. My merchant and official friends in a large city in China, openly admitted that the Tao-Tai, (the highest official there) received an annual Government salary of six hundred ounces of silver, but that his actual income was thirty thousand ounces, the difference being made up largely by graft. In the yamen of the Tao-Tai there was a small army of underlings, who received little or no pay for their services, and whose income was made up principally by blackmail.

Recently, while on a trip from Tien Tsin to Shanghai, it was my privilege to travel in company with the new Tao-Tai for Hangchow. This man brought with him a small force of foreign drilled men, with semi-foreign uniforms, and he intended to use this small force to displace the unpaid army of yamen runners. He was brilliant in conversation, could speak French, and seemed well acquainted with the political affairs of Europe.

The military movement in China, which had been better developed under the leadership of Viceroy Yuan Shih Kai than under any other man, has for its motive the same purpose as that which originated the Boxer movement. That purpose was to recover such territory as had been wrongly taken from China by the Western Powers. Before the Boxer Move-

ment began, Russia had taken Port Arthur, the Germans had taken Kao-chao, the Japanese had taken Formosa, the French had extended their territory in Annam, and the English had taken Wei Hei Wei. The Boxer Movement was an attempt to drive the foreigners out of China in order to regain this territory. The new military movement will not attempt to drive foreigners out of China, but by civilized methods of warfare, will attempt to regain this territory, and ultimately we believe the attempt will succeed. Moreover these Chinese scholars call upon the young men of China so to arm themselves as that some day they may carry out the purpose they once had, but to carry it out by reasonable methods, and if necessary by recourse to war.

Wu Ting Fang, the former Chinese minister to Washington, has, since his return to China, devoted himself to an alteration of the penal code of that land. In his lectures in America upon Confucius and Christ he has often given more credit to the former, but in his actual work since his return to China, he has given the greater credit to the latter, by adopting the penal code of Christian nations. In front of the yamen of an official I have seen a man enclosed in a wooden cage, in such an attitude as that he had to stand on tiptoe. He was clothed in rags, his teeth were chattering with the cold, the snow was falling fast, and around him was gathered a group of men and women, seemingly indifferent to his suffering. There he was condemned to stand, until he should starve or freeze to death.

A salt smuggler had in his employ an oarsman, who had been hired for a single trip, and who

was innocent of the character of his cargo. When the boat was overtaken by custom-house officials, the smuggler escaped, but the innocent oarsman was taken as a substitute, according to the old penal code. No attempt was made to capture the guilty man, but the innocent sufferer was kept in stocks for one year. He was fed thrice daily by a widowed mother, and he was finally released only through the payment of a bribe. Though Wu Ting Fang has done a noble work, it will take several years before the new code will be actually in force throughout the Empire. But the change is coming, and the marvel is that it is so rapid, not that it is so slow.

Social Changes

We are accustomed to think of the Chinese as wearing loose flowing garments and long flowing sleeves. But as the result of Western influences, men, in the ports of China, are wearing clothes more fitting than our own. When the writer was on a special mission to the Chinese students, in 1906, about ninety-five per cent of the students had cut their queues. Since that time in China itself thousands of young men have done the same. The etiquette of the race, which was somewhat pedantic and stilted, has also been tempered by the influence of the West, and bids fair soon to be unsurpassed in refinement and culture. Nowhere in the world can there be found men who have better instinctive ideas of the social graces, and who have more poise and self-control in the social relations.

A few years ago it would have meant death for any one to call a popular meeting to discuss a government measure, but recently, the Empress

Dowager, in considering certain tentative propositions with Western powers, telegraphed to various boards of commerce throughout the Empire for their free criticism and it was freely offered.

The anti-footbinding movement, which was organized by missionaries, is now largely under the patronage of the leading men of China, including viceroys, governors, and tao-tais, as well as the literati and merchants.

Educational Development

In Han-kow, Chang-chih-Tung has organized a large university with professors from various Western nationalities, and has a scheme of education which begins in a number of kindergarten schools for little boys and girls. In the heart of the city he has a large hall, in which maps, charts, physical apparatus, and physiological models, as well as skeletons of all kinds are displayed. In fact what is shown there, a few months previous, would have started a riot in nine out of ten cities of China. In the hall there is also a large display of new text books, based upon Western methods of education, and the place is visited by the literati of a population representing fifty-seven million people. Everything on display is also for sale, at low rates, and hundreds of dollars worth of material is daily taken away.

In Pao-ting-fu, Viceroy Yuan Shih Kai, has a college of veterinary surgery, where one hundred men are being educated so as to build up the future cavalry of China. Several horses are dissected monthly, and several hundred fine animals are being imported from Europe to improve the Chinese breed. In the same city there is an Anglo-Chinese College,

where three hundred students are receiving their education, and in the same city is a normal school where six hundred young men of the literati class are being trained. The viceroy issued orders compelling the local officials of Chih-Li Province to open schools of Western learning, and this normal training school is to provide teachers. Yuan Shih Kai has a large number of bitter enemies who belong to the old regime, and who regard the new learning as making it impossible for them to obtain a livelihood in the Chinese schools. These new schools offer opportunities for men of the old regime to earn four times as much by teaching the new method as by teaching the old. In this way the viceroy is using the men as a body guard to keep off the forces of conservatism.

In Peking there is the Imperial University where six hundred students are being prepared for public service. At Tientsin, Yuan Shih Kai has not only an Anglo-Chinese college, but also an industrial institute, intended for three classes of students: criminals, beggars, and young paupers, who desire to learn a trade. In this institute they are taught bootmaking, weaving of rugs, paper-making, rope winding, manufacture of pens, tailoring, etc.

If the system of compulsory education which Yuan Shih Kai has inaugurated in Chih Li is successful it will probably be introduced into the other provinces. In Tientsin there are also free lecture halls where several thousand of the lower classes attend nightly, illustrated lectures on science, travel, etc. There are free reading rooms, where adult coolies are encouraged to learn to read, so that

the atmosphere instead of being characterized by inertia, is charged with an intense desire for progress.

In Tokyo last year there were then sixteen thousand Chinese students, and the number is gradually increasing. The Chinese minister at Tokyo and the Chinese Consul General in Yokohama, both testified cordially to the splendid work of the Young Men's Christian Association among the young men of their race, and subscriptions for this work have recently been raised by the Consul General from the merchants of Yokohama.

National Consciousness

Another remarkable change since the writing of "Letters from a Chinese Official" has been the awakening of the national consciousness. For years it seemed as if there were only a local consciousness in the race. One looked in vain for an expression of the national sense among the Chinese of Foo Chow, even when across a narrow channel, just opposite their city, the island of Formosa was being seized by an alien power. It is true that their Oriental reserve would have partly accounted for a certain unwillingness to express shame, or even to refer to the matter in the presence of foreigners, but nevertheless it is true, that millions of Chinese so lived that their interests went little farther than the clan of which they were a part. Their ruling dynasty was Manchu, and there was a feeling that the government could care for itself.

But through the working of such forces as the Boxer Movement following the seizure of Chinese territory, the Russo Japan war, and the revival of the Chinese exclusion act in America, with the consequent boycott of American goods, the sense of national unity

has been awakened. A Chinese to-day is proud of his race, of its traditions, of its ancient history, and he expects not only to appropriate the good there is in the West but also to conserve the good that is in his own past. He expects that his race will preserve its identity and present its own message to human life. The missionaries in China realize this national consciousness as never before, and see its great value. They also realize that they are not in China to denationalize or to Westernize the race, but to help the race work out its own salvation, with the help of Christianity.

Reaction on Christian Thoughts

There are two practical problems which the missionary must face in China. The first is that he can not work at his highest ratio of efficiency, if his forces are divided. A division along denominational lines must produce much unnecessary duplication and waste of energy. The other problem is that the Chinese mind, which is concrete and strongly practical, and very similar to the mind of the ancient Hebrew, resents the imposition of those denominational and sectarian distinctions which grew up in the earlier history of Christianity, often out of much strife and shedding of blood. The Chinese wish to stand united on what is fundamental instead of impairing their efficiency along lines that are not fundamental.

The Apostle Paul said something in his letter to the Corinthians which few ministers of the Gospel could say to-day, and yet any minister should be able to say it if the occasion should arise. After having been the means of the conversion of a considerable number of Corinthians, he wrote them

this remarkable message, which I would interpret in the light of present conditions. "I thank God I baptized none of you, (save Crispus, and Gaius and the household of Stephanus) lest any of you should say, I am a Presbyterian, and another I am a Baptist, and another I am an Episcopalian, and another I am a Methodist, and another I am a Congregationalist. It is better for you to be without baptism, either sprinkling or immersion, than that you should divide the body of Christ." Paul would not have baptism degenerate into superstition, or break up their unity in Christian love. He was equally radical in his definition of a Jew, setting aside, absolutely, the definitions which a Jew regarded as fundamental.

In China, there is developing more rapidly even than in America, a sense of the importance of the unity of Christendom along a few fundamental lines. Some day there shall be presented to the world a proof of our discipleship with Christ, such as has never yet been presented in its full significance. That proof will be manifested in our love one to another, and ultimately by a unity somewhat like unto that which the Father had with his Son.

In China to-day, five Presbyterian denominations have united into one; there are union theological seminaries, and union colleges. In one of the latter there is the combination of American Presbyterians and English Baptists. There is a new union medical college in Peking, in which five Protestant denominations are united, representing England, Scotland, and America. To this institution the Empress Dowager recently gave ten thousand ounces of silver, and other high

officials gave thirteen thousand ounces more. This institution, for the next half century, will train four hundred pupils annually, in a five years' course, and give to China her finest medical men. It need fear no competition. This unity will associate the name of Christ with what will be absolutely preeminent in the work of healing the bodies of men.

This work of coordination has only begun. It was the keynote of the recent conference in Shanghai, and Western Christendom will some day look to China for leadership along those lines which will bring to its faith its greatest triumphs.

In closing, let me quote a remarkable prophecy given about eight years ago by the late Hudson Taylor, founder of the China Inland Mission.

Brethren, I have a conviction, which I believe to be from the Lord, that in the next ten years there will occur one of the bloodiest wars in the world's history. In this war, Russia will be the leader on the one side and one of the eastern na-

tions on the other. The sentiment of Christian nations will generally be against Russia.

Contemporaneous with this conflict, there shall burst out in Western Europe a revival, such as was never known in the Christian Church, and which shall spread throughout the world, turning many to righteousness.

And, my brethren, it is moreover my conviction that immediately following this mighty outpouring of the Holy Spirit, the Lord Himself will come.

If we may take China as the representative of the spirit of the Orient, with its awakening after centuries of sleep, we find that

When the dawn comes up like thunder,
Out of China, 'cross the Bay,—

There shall be ushered into all human life a new day, which, beginning with the Orient, shall cross over to the Occident, and shall bring all humanity into a wondrous unity, through the love of God as revealed in His Son. Then, and only then, shall Jesus Christ in the true and ultimate sense, be King of Kings, and Lord of Lords.

THE TREND OF EDUCATION IN CHINA

BY MARY E. CARLETON, M.D., MING CHIANG, FOO CHOW, CHINA

Modern education, or education according to Western methods, is just now the rage in China. The fact is, to borrow a Western phrase, it is "booming." Edict after edict has been issued from the Board of Education at Peking, and has blown over the land, during the last two or three years, like cyclones, uprooting, tearing down, and instituting a new order of things. While we rejoice in every sign of progress and improvement in this country, we wish "God-speed," not "man-speed," in all these things.

We have just learned, authoritatively, of the concurrence in a federation which has been entered into, by the American Baptist Missionary Union, the Church Missionary Society, the China Inland Mission, the Friends of England, the Canadian Methodists, the Methodist Episcopal Missionary Society, the London Missionary Society, and others whom we do not name now, for the establishment of a federation in education by the West China Educational Union.

This evidently is the thought which

prevails to-day in government and missionary schemes. This was the thought in the Shanghai Centennial Conference when it adopted its determination to establish a general education committee to study the whole field in China. It was looking then to the establishment of a union Christian university in this empire. The modern school is made the ideal by China itself. Yuan Shih Kai, whom those who know this empire do not hesitate to pronounce the most energetic and progressive viceroy in China, has within recent years established over 5,000 schools in a single province into which he seeks to introduce Western methods. A short time ago 15,000 Chinese students went to Japan to obtain Western learning.

The Trend of Education in China

It is evident, however, that the Chinese Government does not regard the flocking of these Chinese students, in such large numbers, out of the country to the colleges of Japan as an unmixed blessing, and one can not wonder at the restrictions that are being put upon students in the light of the recent murder of the Governor Anhwei by Hsu Hsi-lin, a returned student from Japan, a self-confest revolutionist.

In reading over the names of those who are suspected of complicity in this crime and for whom the Government are seeking, one is struck in finding the name of the rebel's wife, and at the ages of his other associates, all young men under or about thirty years of age. A little learning is a dangerous thing, and it is from the young that we most fear and for whom we should most constantly pray. Now we hear that the Crown Prince of Korea, a young man educated in

America, has accepted the throne abdicated by his father, the emperor of "The land of the Morning Calm." Probably the manner in which he conducts himself will be put down to the faults or virtues of his education. One can but wonder how the students in Christian schools or Christian students in mission schools will stand this new era with free press and improved facilities for conveying news. The questionable conduct of some of our own students during the last year or so should open our eyes and cause us to teach that liberty is not license and that true patriotism is not of necessity resolution, but a strong desire to *serve* one's country.

The Chinese students from Japan are full of revolutionary ideas, and it would not be surprizing that the Chinese Government should prohibit the Chinese going abroad to get an education. The single church selected in the centennial conference in China to issue certificates to the Protestant Christians of this empire at Tokyo, will tend to unify the outgoing Christians. This will, it is hoped by many, have the effect of checking the revolutionary spirit among the student class of Chinese in Japan. China is esteemed by some more in danger of revolution than she is of conservatism. She is going forward under the guidance at present of the Committee from the Centennial Conference.

Under the auspices of the West China Educational Union, the primary and secondary schools in that part of China have already been unified, graded and provided with standard courses of study, with regulations for examinations and a central examining committee. The plan now is to have a Chentu union university, the main

features of which are: (1) Each mission to found and maintain, with a staff of one or more men, a college to be affiliated with the university; (2) a Western university to provide a staff of men or equip a central building and furnish a staff; (3) the separate colleges in consultation and with the university to provide for the separate departments, including all the students in each; (4) each college to be under its own management and a senate representing all to manage all university matters; (5) each college to be supported entirely by the mission to which it belongs and to pay its share of the running expenses of the university; (6) the Western university to support its own staff.

Resolutions were adopted at the Centennial Conference urging upon the home churches that they unite in the establishment of union normal schools, in at least one center in each province, in connection with already existing constitutions. The conference recommended the establishment of summer schools in all the provinces for the better training of Christian teachers.

They looked forward to the establishment of a union university for all Protestant missions in China, and constituted a committee to that effect. They called attention of the home boards to the necessity of making more liberal allowances to such schools.

That the Church should sustain the work of the Y. M. C. A. in Japan who are working among the Chinese is of *tremendous* importance. One wonders, if suspicion of students is continued to be felt by this government, how long it will be before all our Chinese young people will be forbidden going outside their own country to obtain an

education. One feels nothing but utter sympathy for this poor, distracted country, trying to reform but having no truly disinterested reformers, trying to incorporate modern methods of education without properly qualified teachers or superintendents to assist her. During a recent visit to Tientsin and Peking and Hankau we visited some of the government schools for girls, or viceroy schools, as they are called. Splendid as are these schools by comparison with an old-style native school, yet we could but feel how poor it all was. At present the Educational Board seems willing to employ any one, irrespective of nationality or religion, and some of our Christian young people are feeling it is too good an opportunity to lose.

At present two of our Foo Chow students are employed in the north: Dr. Sia Fieng-bo, son of our sainted Sia Sek-ong, and Miss Emily Hsu, granddaughter of Hsu Iowy-mi, and niece of our own Dr. Hu King-Eng. We visited Emily Hsu and with her visited two schools in which she teaches. Emily is also tutoring in a private family. If I remember correctly, she teaches two hours in each of two schools and tutors one or two hours. For this service she receives \$140 (Mexican dollars) per month. To appreciate what this munificent income really means one must compare it with the salary of other teachers. A first degree man purely a native teacher may be employed for \$4 to \$6 per month. Young men with a small knowledge of English command from \$10 to \$20 per month. Young men graduates from our Anglo-Chinese College start in at the post-office or customs or clerking with \$20 per month.

Emily Hsu was educated in our Tai Mani girls' boarding-school and later in the Foo Chow Conference Seminary, where she learned English and, I believe, also learned a little Mandarin. She quietly goes off up to Tientsin and walks into the post with a salary each month as great or nearly so as her father, a presiding elder in our conference, receives in a year, and more than the W. F. M. S. pays her aunt, Dr. Hu King-Eng. It is most remarkable, and it would be no wonder if her head were turned, but I am thankful to say I found her living quietly in the family of the native pastor of the Tientsin church and going about in her own sweet and simple manner, having changed her dress but slightly, and as she took us sight-seeing I thought her composure and dignity would have done credit to a woman twice her years. Her great desire is that her father will allow her to use her money to go to America to continue her studies. Let us pray that she may quietly witness for Our Lord in high places, and that the usually fatal attraction of money may not tempt her out of the way.

In these viceroy schools are Confucian tablets before which students are expected to worship at least twice a month. The teachers are exempt from this. These tablets are very simple—just "Confucius, the Great Sage" inscribed on them. Before them on the floor is a great mat and before the door a heavy curtain.

The teachers whom we saw were all

women, tho I believe Chinese masters are also connected with the schools. We saw an English girl, a Japanese and a German woman all teaching. I think the German and English women, like Emily Hsu, only come in for an hour or so daily. Fancy work, principally crocheting, was taught in all the schools. Some of this was on inspection under glass cases, and I must confess it was supremely ugly.

One Chinese teacher was taking her girls through a drill. She said she was following Japanese methods. One could but smile to see these dear, quiet, demure Chinese girls stepping about the court with legs bent as high as knee and thigh could bend. The schools seemed well supplied with physical and chemical apparatus but, like the government schools in Foo Chow, were quietly resting on the shelves and tho well labeled seemed never to have been used. The students seemed a happy, merry set of girls; one could but covet them for the kingdom of heaven.

China has a stupendous task on her hands, and tho some of us think she would succeed better in her educational reform if she had taken her staff of teachers entirely from mission schools, poor as they may be, yet it is but natural she should have done as she has done. Let us see to it that if she ever does turn to us that the girls and boys educated in our mission schools and in our Christian home countries are thoroughly grounded in Christian patriotism.

THE GOSPEL FOR THE MAORIS

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN NEW ZEALAND

BY MISS J. QUIGLEY, LONDON, ENGLAND

New Zealand, the land of the Maoris, became a British colony in 1840, when the native chiefs agreed to acknowledge the British supremacy so long as they themselves were left in possession of their own land. Some thirty years earlier when Rev. Samuel Marsden—a chaplain in New South Wales—and a few lay missionaries landed in New Zealand at the peril of their lives, the native inhabitants were not only warlike, but were cannibals. The lay missionaries settled among the people to teach them the Gospel, while Doctor Marsden returned to his duties in Australia. Ten years later one of the missionaries came to England and, with the help of Professor Lee, of Cambridge, reduced the Maori language to writing and published a grammar.

The Church Missionary Society sent out the first resident clergyman to the natives in 1822, and in 1837 the New Testament and prayer-book were printed in Maori. As late as 1840 cannibalism still existed in New Zealand, but has long since been extinct. The Maoris are a fine race, now almost wholly Christianized and civilized, and many of them now hold government positions. Owing to the encroachment of the white man they have rapidly dwindled in numbers and very few pure-blooded Maoris are now to be found.

New Zealand—consisting of three large islands—is a favored land, with countless lakes, mountains, forests, and fertile plains. To-day the people are enterprising both in agriculture and manufactures. It is a “land of

comfort, with few possessors of inordinate wealth; with an orderly, intelligent and well-instructed people.”

The story of the gradual triumph of the faith of Christ, in New Zealand, is a bright page in missionary history, with dark patches caused by apostasy among the native Christians, strife between Maori tribes, and between Maoris and the white settlers, many of whom counterbalanced the missionaries’ influence by un-Christian example.

In the year 1840, the Rev. J. F. Churton was sent out by the Society for the Propagation of the Gospel with the first English emigrants to New Zealand. The work done previously among the natives by the Church Missionary Society had taken hold, but there was a great need for clergy for the white settlers. The first settlement was at Wellington (then called Britannia), where Mr. Churton began services in a native “warrie” then occupied by the surveyor’s men. The occupants of the “warrie” went on with their usual work of cooking, etc.; during the service, as there was now proper church building, most of the white congregation ceased coming, but the natives continued eagerly to attend.

A year later Mr. Churton, finding no means of support, moved to Auckland, where there were 1,500 settlers. After the first service in a public “store” many of the settlers met outside and agreed that since a clergyman had come they would build a church. As a result the St. Paul’s Church was opened in 1843.

In 1841, a bishopric was created and endowed by the Colonial Bishoprics Council, the New Zealand Church Society, and the New Zealand Land Company. Fortunately a great man was elected as the pioneer bishop—none other than George Augustus Selwyn, then only thirty-two years of age. He was a man of great moral

system some missions in North America still receive some support from the society after one hundred or one hundred and fifty years of existence.

Bishop Selwyn with his wife and child arrived at Auckland in May, 1842. During his wearisome voyage the bishop learned some Maori from a native lad returning from England,



MAORI WARRIORS IN NEW ZEALAND

and spiritual force, with unusual powers of organization, and was greatly loved by the Maoris. One of his great aims was to make the church self-supporting, and he stipulated for an annual grant from England to be spent as required, instead of providing annual salaries for the clergy. This policy has proved of great value in New Zealand, where the mission stations have become independent of annual grants, while under the other

so that on landing he could converse with the natives. He also learned navigation and could afterward pilot his own mission schooner amid the dangerous reefs and currents of the Pacific. During the first six years he explored his immense diocese. There were no roads, and Auckland was merely a place of squatters. The Maoris, as described by the governor's wife, "were just emerging from barbarism . . . with blankets drawn round

their bodies, and hiding every bit of their faces except a bit of tattooed forehead and a pair of bright eyes. . . . An independent, rough-mannered, merry, kindly race, often obstinate and self-willed, yet very shrewd and observant, and eager to learn English ways." Bishop Selwyn wrote of them as "a sinful people, accustomed to sin

far north near the Bay of Islands, started a college and library for younger men, and after one year held his first confirmation—when three hundred and twenty-five natives were confirmed at the Warinata. The Bishop wrote to his mother: "It was a most striking sight to see a church filled with natives ready at my first in-



ST. PAUL'S CHURCH, AUCKLAND, NEW ZEALAND

In this Church Bishop Selwyn held his last services in New Zealand in 1868.

from their youth, and who talk of it with levity. . . . But, when I tell them that these sins brought the Son of God, the great Creator of the Universe, from His sternal glory to this world . . . to die,—then they open their eyes and ears and mouths, and wish to hear more; and presently they acknowledge themselves sinners, and say they will leave off their sins."

Bishop Selwyn proceeded to build his wooden cathedral church in the

vitation to obey the ordinances of their religion. The contrast with the English settlements is lamentable; where the lack of candidates will (I fear) for some time prevent me from holding a confirmation."

But Bishop Selwyn, to his great sorrow, lived to see a sad reversal of this; "native Christians who are so simple and docile, apostatized in thousands during his twenty-six years in New Zealand and went over to a semi-

heathen fanaticism, while the many English settlers passed through their period of indifference to better things." Rapid conversion among heathen often disappoints the missionary who has to strive against the influence of heredity and environment.

Thinking the Bishop's abode too far from the center, the Church Missionary Society decided that he must live

unbroken ground. This rule he invariably followed in his mission work, as he held, strongly, that divisions were the ruin of the cause which all had at heart." These island people were very treacherous, pretending good will until ready to make a sudden attack. Bishop Selwyn's life was often in danger, but he would never allow his crew to carry weapons, and some quite



BISHOP COWIE OF AUCKLAND, ARCHDEACON CLARKE AND REV. C. M. COWIE, WITH TWELVE MAORI CLERGYMEN
OF THE CHURCH OF ENGLAND

at Auckland, and a new station was started, including a hospital, a printing house and an industrial school. The Bishop gathered promising Maori lads to train for a native ministry, who were in time sent out to the affiliated chapels.

The Bishop visited other islands in the Archipelago, "never interfering if he found any other mission work going on; but after interchange of kindly intercourse with the missionary, he would push on farther in search of

indefinable quality in him had a wonderful influence over savages.

In May, 1853, the first Maori clergyman was ordained, and Bishop Selwyn visited England to obtain the power to subdivide this vast diocese, to secure for the Church of New Zealand a legal power to manage its own affairs by means of a mixed "general synod," and to obtain a full recognition by the Church of England for the Melanesian Mission. In all those places he was prosperous.

Then came many years of fighting between the Maoris and the white settlers over the land. Intense bitterness and bloodshed ensued, and Bishop Selwyn, who ministered to his people on both sides, was often distrusted by both. In 1867, as the long war was coming to a close, the Bishop was called to attend the first Pan-Anglican Congress at Lambeth, England, and was constrained, much against his will, to accept an English See (Lichfield). Up to the time of his death, in 1878, he never ceased to work and pray for the Maoris, and he will never be forgotten by them. Two Maori chiefs, who visited England a few years ago, made their way to Lichfield

Cathedral and knelt in front of the chapel in which he is buried.

It was not long after the appointment of Bishop Selwyn's successor before twelve Maoris were ordained for work among their own people, and none of whom relapsed from the faith during the great wave of apostasy which engulfed two-thirds of the Maori Christians. About fifty native clergy are now at work in New Zealand. About 17,000 Maoris now belong to the Anglican Church, and many thousands are members of other branches of Christ's flock. There are still, however, about eight thousand non-Christian Maoris in Auckland diocese alone.

HOW ORTHODOX MOHAMMEDANS EDUCATE A CHILD

REV. SAMUEL M. ZWEMER, D. D.

Author of "Arabia, the Cradle of Islam"; "Islam, a Challenge to the Faith," etc.

It is strange that where so much has been written on the intellectual, social and spiritual decline of the Moslem world, so little has been said of one of the great causes of this decay, namely the Moslem theory of education.

To begin with, that theory shuts out girls from the privilege of learning. The author of *Ahlak-i-Jilali*, a standard work on ethetics, who says it is not advisable to teach girls to read and write, until very recently voiced the general feeling among Moslems. If a girl knows how to recite the Koran and the liturgical prayers, she is considered highly educated. Allah created girls only to be sacrificed as early as possible at the hymeneal altar. Mohammed is related to have said: "Whosoever does not marry his daughter when she hath reached the

age of twelve years, is responsible for any sin she may commit!" In the "time of ignorance" the heathen Arabs were wont to bury their daughters alive; but since the days of Mohammed, the veil and the harem serve the same purpose.

The education of a boy, says tradition, is to begin at the age of four years, four months and four days. On that auspicious day, he is taught to repeat the *Bismillah*, or opening chapter of the Koran. Soon after the child, if of well-to-do parents, is sent to a day school and taught the alphabet. The school is most probably a corner of a merchant's shop or an alcove in a mosque without any furniture save mats and *rahils*, (small folding book-stands, resembling a tiny saw-buck). The school-master sits on the floor in the midst of the lads, who all drone

out their lessons at the same time; there is no attempt at grading the pupils nor is there order in the school-room. The master's trained ear can however, distinguish a mispronounced vowel or detect a word omitted from Allah's book, tho a score of voices make a confusion of tongues like Babel. One lad is still at his alphabet; another has gone as far as *Abjad*, or the numerical value of the letters; a third is spelling out the first Surah; while yet others are reading from the middle of the Koran at the top of their voices.

The earliest and only text-book is the Koran or portions of it cheaply lithographed on second-class paper. Of course there are no pictures in the Moslem primers, for tradition states that Mohammed cursed all who would paint or draw men and animals. Consequently, their work is held to be unlawful. There is neither prayer nor singing when school opens; all orthodox praying is at daybreak, when boys are fast asleep, and as for singing, Mohammed said "Singing or hearing songs causeth hypocrisy to grow in the heart even as rain causeth corn to grow in the field." (Mishkat XXII: 9: 3.)

To the American school-boy, a Moslem school and a Mohammedan school-book would appear the dullest things on earth. Yet the Arab boys seem to enjoy school for there is continual distraction and, especially if the school-master is a shopkeeper, plenty of time for idling. While a customer bargains or the water-carrier passes, or the coffee-shopkeeper pours out the teacher's daily beverage, naturally all eyes turn away from their books. The mixed procession of oriental street life passes before the schoolroom (which

is nearly always open to the street), like a continuous panorama—horses, camels, drivers, donkeys, veiled women, pastry-sellers, pashas, soldiers, beggars and bedouins. It is no wonder that all learning becomes a matter of rote and that the best *memory* receives the prize.

Right here we stumble upon the supreme fault in their theory of education. The memory is trained to the utmost, while the reasoning powers are left entirely undeveloped. A Moslem lad is not supposed to know what the words and sentences mean which he must recite every day; to ask a question regarding the *thought* of the Koran would only result in a rebuke or something more painful. Even grammar, logic, history and theology are taught by rote in the higher Mohammedan schools. Since orthodoxy can not allow a place for private judgment in the professor's chair there remains no reason why pupils should think for themselves. Thousands of Moslem lads who know the whole Koran nearly by heart, can not explain the meaning of the first chapter in every-day language. Tens of thousands can "read" the Koran at random, in the Moslem sense of reading, who can not read an Arabic newspaper intelligently. The alpha and omega of knowledge is the one hundred and fourteen chapters of Allah's revelation. What need is there for other text-books?

Writing is taught on a wooden slate or in copy books made by the teachers. Slates and slate pencils are practically unknown and the youngest child begins with a reed pen and ink. Calligraphy is not only a science, but the chief fine art in that part of the world which abhors painting, statuary

and music. To write a beautiful Arabic hand is the height of youthful scholarly ambition.

It is difficult even to cut the reed nib aright, altho some school boys become adepts in this use of the pen knife. The ink is generally made by the teacher, it is rich, black and thick, and is made from lamp-black, vinegar, red-ochre, yellow arsenic and camphor in mysterious proportions. A famous recipe for ink is a family treasure.

When a boy has finished the reading of the whole of the Koran for the first time and has learned the rudiments of writing, he graduates from the primary school. On this occasion he has a rare holiday. Dressed in fine clothes, perhaps mounted on horse back, he visits the neighbors, receives gifts and sweetmeats and brings a handsome present to his tutor. If he does not intend to become a doctor of divinity or of herbs, this is the end of his school days, and the lad is put to learning a trade or helping his parents.

As to moral training, tradition commands pious Moslems to teach the boy of seven to say his five daily prayers; at the age of ten, if he omits them they are to admonish him by blows. Boys are taught early the proprieties of conversation and behavior according to Oriental etiquette. They are also taught the ceremonial washings and the correct postures for devotions. But purity of conversation and truth are seldom taught by precept, and never by example.

For a liberal education the boy is sent to one of the higher schools in the centers of Moslem learning, such as Cairo, Bagdad, or Damascus. Students of medicine obtain a smattering of the natural science and then read

Hypocrates and Avicena under their teachers. There is no dissecting and no practical experiments are carried on. Of course, none of the text-books have illustrations. Students of divinity pursue the following branches of study: grammatical inflection, syntax, logic, arithmetic, algebra, rhetoric, jurisprudence, scholastic theology, commentaries on the Koran, exegesis, and finally tradition with the commentaries thereon! Next to the Koran itself, the Arabic language is the most important center of the group of sciences; lexicology, accidence, derivation, syntax, meaning, eloquence, prosody, rhyme, calligraphy, versification, and prose-composition,—all these require separate study from special treatises; the result in this case is a proud master grammarian who has no doubt that Arabic is the language of the angels and the only speech of God.

The profession of Law exists only in a religious sense, but many pursue it for its rich emoluments. A single illustration will show how casuistry is dignified into a science and at the same time will give a glimpse of the character of Moslem learning. "The hand of a thief is not to be cut off for stealing a book, because the object of the theft can only be the *contents* of the book, and not the book itself. But yet, it is to be observed, the hand is to be cut off for stealing an *account-book* because in this case it is evident that the object of the theft is not the book but the paper and material of which the book is made." When such statements are found in standard works on Moslem law (*El Hidaya*, Vol. II., 92), one does not wonder that ignorance, bigotry, pride, and pedantry are the chief results of a *purely* Mohammedan liberal education.

ISLAM IN THE LIGHT OF TO-DAY*

BY THE REV. H. U. WEITBRECHT, PH.D., D.D.

Within a century after the flight of Mohammed to Mecca (623 A.D.) his faith had spread westward over the coast lands of North Africa, and its armies were contesting with Christendom for the possession of Spain and France. Eastward they had prevailed over Arabia, Syria, and Persia, and had spread to the outskirts of India and China. The Middle Ages saw the spread of the faith southward in Africa, through much of Western and Central Asia, and its increase, despite vicissitudes, in China. But its greatest achievement in that period was the conversion of the Turks and the Mongols, founders of the two greatest Moslem empires of the world; one westward in Asia Minor and southwestern Europe, the other southeastward in the great Indian peninsula. These empires were at their height in the sixteenth and seventeenth centuries. Since then the one has decayed steadily, the other has perished entirely. But the spread of the faith of Islam has continued. The Malay peninsula, Java, and part of Sumatra have come under its sway; Islam in China has seen violent fluctuations; but in Africa it has steadily advanced, and now touches, or even in parts overlaps, the equator. Accepting green as the color of Mohammed, the world-distribution of Islam may be fairly indicated by a bar of that hue across the continents of Africa and Asia, beginning with the shores of the Atlantic from Morocco to Senegambia, leaving a small patch in southwest Europe, continuing from Western into Central Asia, and forking out into small patches northeastward in China, and large ones southeastward in British India, Malaysia, and the Dutch Archipelago.

The most recent estimate gives the Moslem population of the world as some 233,000,000 out of 1,650,000,000, or nearly one in seven. The distribu-

tion by continents is for Asia 170,000,000, for Africa 59,000,000, for Europe 4,000,000. Politically the Mohammedan population of the world is thus divided: under Christian rule 161,000,000, under pagan rule 34,000,000, under Moslem rule 38,000,000. Of Christian powers Great Britain rules 82,000,000, France 29,000,000, Holland 29,000,000, Russia 16,000,000, and others the remnant. In Asia Great Britain is predominant with 64,000,000, in Africa France with 28,000,000 subjects.

The Reaction of the Christian Church

How sorely the Church needed the lesson imprest on her by the deadly irruption of Islam was shown by the length of time she took to learn its ABC, that the form of godliness without the power thereof is already its death. When Christendom had slowly recovered from the shock of the great attack, its first impulse was to take the sword, and by the sword its hosts of Crusaders perished. Raymund Lull, the Arabic-speaking missionary to North Africa, was a voice crying in the wilderness of the fourteenth century. And even in the sixteenth, devoted as were the Roman missionaries who then began to go forth to the pagan world, there was little place under Moslem theocracies for men who instituted the inquisition at Goa and intrigued for political power in China and Japan. It was left for the reformed communions to lead the way in evangelizing the Moslem world, and it was a missionary of our own Church, the sainted scholar, Henry Martyn, who first attacked the great task systematically. He rendered the New Testament into Urdu, the leading Mohammedan language of India, and into Persian, the tongue of the Shia schism and of Sufi mysticism; and his helper, Abdul Masih, converted as a result of the task, was the first (but

* A paper read at the Barrow Church Congress.

very far from the last) Mohammedan convert ordained to the ministry of our Church. During the hundred years since Henry Martyn's arrival in India, the work of evangelization among Mohammedans in that and many other lands has steadily progressed, and the Bible now speaks through translations in every important tongue in the Moslem world, while the Koran directly reaches a mere fringe beyond the one-eighth of its followers who know Arabic, for its translations are few and held in little esteem. Here and there Churches have been gathered in, composed mainly or chiefly of converts from Islam; in many places, especially in North India, they form an appreciable element in the Christian community, and a considerable number of missionaries belonging to various nations and communions are engaged in the direct evangelization of Moslems. At the same time it is calculated that at least one-third of the Moslem world is quite outside the range of any kind of missionary work; and we may well conclude that hardly one-third is definitely within the scope of evangelistic effort. For some years past workers in this field have felt the need of more effective coordination of forces and efforts, in view of the work already done and now in hand, as also of collating information as to the scope and methods of the work, both in order to help the workers and also to rouse the Church of Christ at large to a sense of her duty to the Moslem world.

Features of the Present Situation

Some idea of the grouping by race of the world's Moslem population may be gathered from these rough figures as to language (in millions):—

Languages of India (chiefly Aryan)	62
Languages of Malaysia and Eastern Archipelago	29
Chinese dialects	30
Persian	9
Languages of the Russian Empire	13
Turkish	8
Hausa and other negro tongues	37
Arabic	45

Sociologically these races range from the medieval or stationary civilization of India, China, and the Turkish Empire to the higher barbarism of Africans and Asiatics just emerging from a state of savagery. In the case of the latter we see the adoption of Islam followed by a certain amount of moral and material progress, the abolition of idolatry, the prohibition of strong drink, the adoption of clothing, decencies of worship, and an increased sense of personal dignity, but in some cases these are accompanied by lamentable setbacks, especially in the development of the African slave trade; the religious sanction given to intertribal warfare, and the degradation (as among the Sumatra Bataks) of the dignity of marriage and the status of woman. In the case of the civilized nations we find that a moral and material stagnation has ensued which is a most powerful bar to all progress. The Mohammedan institutions of polygamy and seclusion of women, and the doctrine of fate are characterized by progressive Moslems as the greatest obstacles to the well-being of their community and they endeavor to prove that the Koran, rightly understood, teaches monogamy, the rights of woman, and the freedom of the will. The connection between the license given to religious war, slavery, polygamy, and divorce, and the doctrine of fate on the one hand and the Moslem conception of God and His attributes on the other, is one which leads us up to the true cure for the disease of which these evils are symptoms.

As to that crucial point, the status of woman, it is only as Islam comes into contact with Christian civilization and religious effort that any change for the better is taking place. And, indeed, the change is not always for the better, as in the case of the influence exercised by some European fiction in the harems of Turkey and Egypt. One can not, however, but welcome the fact that in India and elsewhere there is some reaction against polygamy, tho divorce is exceedingly common there and elsewhere, and in certain places

the degrading practise of temporary marriage is recognized by religious authorities. The idea that polygamy, combined with female seclusion and early marriage, has done away with prostitution is a mistake. In India the ranks of "unfortunate" women are largely recruited from the Mohammedan community, and it is no infrequent thing for an attachment formed with one of them to result in the conversion of a Hindu to Islam. Even where there are no recognized class of such women their absence is often balanced by a lower standard of general morality and by the greater prevalence of unnatural vice.

The proportion of illiteracy in the Moslem world is lamentably high. Even in India by last census the percentage of illiterates among men amounted to 95, and among women to 99.7. In the larger part of the African section literates are the merest fraction of a percentage. On the other hand, Egypt shows 88 per cent. of illiterates, Tunis 75, Turkey-in-Asia 85, Dutch East Indies 85, and China is quoted at 50 (but this last must be guesswork). It is gratifying to hear that the Turkish authorities in Syria, stirred by the long-standing and successful work of the American Mission, are making determined efforts to raise the standard of education, both male and female. So also the progressive Moslems of India, following the example first of Christian missionaries and then of Government, are starting a training school for female teachers at Aligarh, and similar efforts are being made in one or two other places in India.

Slavery as a domestic institution is reported as still in force in Morocco, around Aden (outside the British sphere), Afghanistan, Persia, China, Turkey-in-Asia, and Independent Arabia, and in the two last named slave markets are carried on. Otherwise slavery is said to be dying or dead, thanks again to the intervention of Christian nations, impelled by the awakening of the Christian conscience.

The Religious Side

Turning from the ethical to the religious side of contemporary Islam, we find certain revival movements of this or recent times still in evidence. The Wahhabi movement, starting from Arabia in the eighteenth century, still acts in India and elsewhere as a Mohammedan Puritanism; its followers show greater religious zeal, purity of faith, and moral earnestness than the average Moslem. In Persia the Babi sect, now merging in the Behai and numbering, it is said, a million, represents a belief in latter-day revelation with a wider and more tolerant outlook than traditional Islam; in Syria the Shathliyah, a very much smaller sect, attempted a humanizing reform of Islam in the spirit of the New Testament, but without much result. In India the followers of Sayyad Ahmad and those of Mirza Ghulam Ahmad have attempted a more or less modernizing reform of practise and tenets. African Islam has a strong organizing center in the brotherhood of the Senusiyah dervishes, with their headquarters at Kufra in the Central Soudan; in India internal strengthening of the community is carried on by the *Anjuman i Himayat i Islam* (Society for the Succor of Islam) which has many branches. These and similar efforts or organizations are sometimes lumped together under the term Pan-Islamism. But, so far as I know, this designates a tendency, not an organization. Islam is a democratic brotherhood, which has no orders of clergy or hierarchy. Such leadership as there is, whether of a man or of a society, stands subject to the suffrages of the faithful. And yet there is no religious body more conscious of its unity, and more ready to vibrate through the whole in response to an impulse given in any part. Yet while there is a widespread, tho not universal, revival of religious zeal, the reports indicate that the spirit of fanatical intolerance is generally on the decrease, especially

where Christian Missions have been for some time in evidence.

On the side of propaganda all reports agree that Islam is active. Even among the old-established Christian churches of Syria, Egypt, and elsewhere complaint is made of defections from Christianity at intervals. In India sporadic conversions from caste Hinduism are fairly frequent, and from among the lower races larger numbers are brought in.

Most of all, however, is the faith moving forward where its boundaries march with those of the lower paganism in Africa and other lands. In Malaysia and Africa a leading part in proselytizing is ascribed to the returned *hajis* or Mecca pilgrims, and it has also been supposed that a regular supply of missionaries is sent forth from the Azhar mosque at Cairo and from the Sanusiyah brotherhood. But, so far as I can learn, the number of such professional missionaries is small. The chief propagators of Islam, in Africa at least, are the Moslem traders who push their doctrines with their goods, and use their social contact and marriage relations with the people to enlarge the sphere of their religion. In some measure we are reminded of the first three centuries of Christian Missions, the most strenuous and fruitful in the history of the Church, from which no name of a professional missionary has come down to us. We may well recall with gratitude all that Christian laymen in non-Christian lands have done in our own age for the propagation of the faith—was it not Sir H. M. Stanley, an explorer opening the way for trade, who founded the Uganda Mission?—but Christian Missions will never be raised to the level on which our Lord would have them, till the Church applies to the work that most powerful of all levers, the priesthood and missionary character of every Christian man and woman, wheresoever they be.

Moslem Lands

Finally we group Moslem lands in relation to missionary work into three classes.

1. The lands of dominant or greatly preponderant and long-standing Islam. By these I understand North Africa, Arabia, Turkey, Persia, and Central Asia, including Afghanistan. In these the converts are few, isolated, and often refugees. The remnants of Christian Churches in these lands have been so worn out by a millennium of oppression that, tho they have not abandoned their own faith, they scarcely dare admit a Moslem convert to it, much less make active efforts for his conversion. The methods here available are education, medicine, and literature. By Moslem rulers difficulties are put in the way of each and all of these; yet they are not entirely stopt; and under Christian rule they are free. Education has leavened the upper classes with an understanding of what Christianity is in itself and means for our life: literature continues the work and goes beyond the schoolmaster; and chiefly through vernacular versions of the Bible it is testifying silently of Christ with an authority partly traditional, partly inherent. Medical work speaks of the love that Christ inspires and the healing that He brings for the soul, in a tongue understood of the people. It is as yet a sowing in hope; but hope maketh not ashamed when the love of God is shed abroad in our hearts.

2. The lands of ancient pagan civilization, where Moslems are in a minority. These are, of course, India and China. In India converts are more numerous than in lands of the first group, tho still a small and scattered body. A considerable literature has been built up in the vernaculars used by Moslems, especially in Urdu, and a large part of this is the work of able converts such as Dr. Imadud Din. The effect of Government and missionary education is very widespread, and the Bible and Christian books are read by many Moslems. Among the

converts are counted not a few faithful pastors, earnest missionaries, and influential laymen. The ministers and preachers connected with the North Indian Missions who are converts from Islam or children of such number close upon two hundred.

In China we have to confess that, in view of the appalling pagan population of the Empire special work among Moslems is non-existent. If undertaken with vigor the conditions should be more favorable even than in India. May we not hope that the great renaissance now going on in China will produce Christian missionaries aflame with zeal for the conversion of the millions of their Moslem countrymen?

3. The border marches of Islam in Africa and Malaysia. In these parts we have to do with masses of Mohammedan population as in Northern Central Africa, but of comparatively recent standing, and with the newly converted tribes on the pagan frontiers. And here we come in sight of one of the greatest responsibilities of the Christian Church. Is the portion of these border pagans to be the Koran or the Gospel? The fortunes of the conflict are varying. Java is almost entirely Mohammedanized; Sumatra for the most part, but in the latter island the work of German missionaries of the Rhenish Society has, through the conversion of some 60,000 of the heathen Bataks, drawn a cordon of Christianity across the northeast of the island, and repulsed the further advances of Islam amongst them; while there and in Java many thousands of converts have also been gained from among the neo-Moslems and organized into Christian Churches. In Uganda, a generation ago, the claims of Christianity and Islam were trembling in the balance; now the Baganda people are rapidly advancing on the way to become a Christian nation. But toward the West Coast it would seem as if Islam were advancing more rapidly than Christianity and even making occasional inroads on the Church, tho I am told that baptisms from among

neo-Moslems are no rarity there also. At any rate, there is more than enough evidence to demolish the old delusion, sometimes repeated with unction by writers of weight, that a pagan once converted to Islam is never won by the Gospel. Yet it is true of the individual and much more of the community, that such converts* are far more difficult to bring over than the mere pagan. But the interesting paper of Herr Simon on the work in Sumatra seems to show that when such neo-Moslems are brought to Christ their religious life has its own specially bright features.

Missions to Moslems present a very practical problem to the Christian Church, especially our own branch of it. They are a form of the self-defense of Christendom. Till the ancient churches of the East have regained their missionary position, how is their candle to burn brightly? And how can they regain that position except we show the way? If the Church has erred hitherto in respect of Moslem Missions, it has not been from rashness in underestimating the forces against us. It has been from timidity in not realizing Who is with us; from slothfulness in not acting on that conviction. At this centenary of modern Missions to Moslems, the little gathering at Cairo sends us a message. That message is that the needs of the Moslem world, of the lands that once were or since might have been Christ's heritage, be weighed and prayed over in the light of His crucified love and world-ruling might. It is that the work of Christendom in this field may be coordinated and unified by mutual information and consultation on the part of those who send. It is that the Church should provide a training more thorough and complete than heretofore for special missionaries to Islam. It is that she may recognize and discharge her great debt to the followers of that faith whose errors and misfortunes are in no small degree the result of her own unfaithfulness.

* Except, perhaps, in India. I do not think that an ex-Hindu Moslem is more difficult to reach than another. I have known more than one instance of such conversions.

CHINA IS AWAKE. ARE WE?*

BY REV. LOUIS BYRDE, YUNG-CHOW, HU-NAN, CHINA

Western Europe awoke at the Reformation, but Eastern Asia has slept on till our own day. Now even the "antiquated" empire is rapidly awaking, for China is AWAKE.

(1) *On the Education Question.*

Within the past two years the wonderful educational system in operation for 1,400 years has been completely westernized in idea, if not always, through lack of teachers, in practise. To remedy this lack from 12,000 to 14,000 students have been sent to Japan and other lands to acquire modern knowledge. Such an educational exodus has never before been seen in the world's history. Think of what it means; as many as in all the great British universities combined, and the end is not yet! And besides this, untold sums of money, both public and private, are being spent in building and equipping schools and colleges.

(2) *On Military Matters.*

No change is more marked than in army reform. The smart regiments, well-armed, well-disciplined, are a marvelous contrast to the rabbles of yesterday. Horizontal bars and all gymnastic exercises are well patronized. Bugle bands can be heard in the remotest regions. Even little children play soldiers on the streets! A portentous change is this. The great military maneuvers in Hu-nan last October, tho the supply of officers is still short, would have been inconceivable three years ago.

(3) *On Reform.*

Reforms of all kinds are being rapidly adopted. Three great events and one continuous cause have operated to this end. First, the defeat of China by Japan in 1894 opened the eyes of China as nothing else had done to her backwardness and need of change. Then the failure of the Boxer uprising in 1900 to expel foreigners, together with her previous and subsequent treatment by foreign powers,

opened her eyes still more to her weakness, in spite of partial reform. Thirdly, the victory of Japan in the late war finally disposed of all counsels of delay and tinkering, and launched the empire on a thorough-going renovation. But the continuous cause, above all others, has been the work of missions, more particularly the circulation by millions annually of Scripture portions, and tracts and books on all subjects.

An imperial commission has recently visited foreign lands and reported, and now reforms, from constitutional government to short hair for men and long feet for women, are well within the bounds of practical possibilities.

(4) *On the Opium Question.*

On September 20 an edict was issued commanding that opium smoking must cease within ten years. On November 22 detailed regulations followed, finishing with the statement that the British Minister was to be approached with the object of progressively reducing the amount imported from India—the crux of the whole question. For the Chinese realize the impossibility of really rooting out this devastating evil so long as Britain has the right of importing as much as she likes at a nominal duty.

(5) *On Postal Matters.*

Note the following figures:

	1901	1905
Post-offices open ..	176	1,626
Letters, etc., carried	10,500,000	76,000,000

No town of any size except in parts of the extreme west is beyond the Postal Service, which covers 40,000 miles of road by couriers, 5,000 miles by boats, 2,270 miles by rail, and thousands of miles by steamer. This marvelous development of the means of the intercommunication of thought is welding the nation into an intelligent unit. The great daily newspapers (al-

* From *The Church Missionary Gleaner*.

most unknown ten or even five years ago) now published in all the great centers, find their way to readers everywhere, awakening a newness of life wonderful to behold. The extensive telegraph lines, linking up all the chief cities with Peking, must not be forgotten.

Is the Church Awake?

(1) On the Education Question?

With the present elaborate system of modern education, and the premium that will undoubtedly be put on those educated in the anti-Christian atmosphere of the government institutions, the Church may find herself in the same weak position as in Japan, unless advised in time. Let the experience in Japan be a warning and a warning heeded. There is absolutely no time to be lost in planting in *all parts* of China (for one part is as *open* and *suitable* as another) numerous Christian schools and colleges. These would be largely if not entirely self-supporting. With these in being the government schools (often anti-Christian) would have to compete. But if these latter are established first, great hindrances might be put in the way of starting Christian institutions (as in Japan) to the lasting weakness of Christianity and the Church's disgrace.

(2) On Military Matters, i. e., Evangelistic Work?

Why should the military bugle sound where the Gospel trumpet is not heard? All China is open and ready to give attention. It is as easy to tell of salvation through Jesus Christ in Song-pan on the borders of Tibet as in Shanghai on the borders of the ocean. Why is it not being done? Simply because so few warriors of the Cross dare brave the journey. And the whole of the eighteen provinces between these extreme points is open. Shall not this day of marvelous opportunity see a vast influx of Gospel bearers right *into* China? Of nearly 3,500 missionaries over 2,100 are confined to the maritime provinces.

(3) On Reform?

But surely Reform does not concern

us, the very apostles of the Reformation? It does, for methods of work suitable for a people *asleep* need change to meet the requirements of a people *awake*. The modern cry "China for the Chinese" is as loud in the Church as anywhere. Said a Chinese, "We shall be only too glad to work with you if you will *work on our lines!*" All our methods must be overhauled if we are to secure the cooperation of the leading Chinese Christians, especially the young men. It is vital to the *future* success of Christianity that the powerful new national life be not alienated from the Church by keeping the whole (as at present) administration of mission work in foreign hands. It is not yet too late to mend *our ways*.

(4) On the Opium Question?

The disgrace of being a partner to the arrangement of importing opium, a poison, into China, at the nominal duty of four per cent., still remains. Can the conscience of the Church be awake on this "morally indefensible" conduct? Opium smoking is so bad morally that no smoker is allowed in the Chinese Church. Great Britain receives from the trade in opium, an agent of destruction, ten-fold more money than she spends on the Gospel, an agent of salvation, for the Chinese.

(5) On Postal Matters, i. e., Complete Occupation?

Of the 1,626 places with post-offices how many are mission stations? Of the 2,000 or so official cities how many have resident missionaries? One recent estimate gives the number as under 400, but until the returns for the Centenary Conference in Shanghai (May, 1907) are complete, it is impossible to tell accurately. But suppose that there are 500, there still remain the great majority unoccupied. If the government require these 2,000 centers for administrative purposes, surely the Church can require no less for the purpose of universal evangelization! The area of *effective* influence of any station is limited to about one day's journey on foot from it. *Is the Church Awake?*

CHINA'S NEED OF JESUS CHRIST*

(WRITTEN BY A CHINESE)

Instances are not few, in Western countries, in which men and women have lost their self-poise and have committed acts of rashness and atrocity under the influence of sensational literature, notwithstanding the strong widespread influence of religion, which helps to a great extent to counteract its evil effects. If this is so in Europe, how much more so will it be in China? Religion has no strong and permanent hold upon our people; and add to this the present impressionable period through which we are passing, in which anything of good or evil may produce its lasting impress, there is every reason for us to be on guard; and unless our press will take active measures to check the increasing current of this kind of base literature which is now fast flooding our market, we shall only regret when it is too late.

Times have changed. Our classics are no longer a part of our educational program, and the modern student while building up his intellectual structure with the materials of modern learning, has allowed his moral edifice to be left neglected. Will modern learning with its tendency toward materialism and skepticism be sufficient guarantee for the production of a good citizenship? The negative answer of the foremost civilized countries in Europe and America is proved by the greater zeal with which they foster moral education among her students. And the various religious organizations, as the Y. M. C. A., and others, are doing their best to counteract the dangerous influences of modern materialism in colleges. The need of some sort of systematic moral training is emphasized by the tendency among our young students to lose their head and go off at a tangent at the slightest provocation. Surely, among the important factors, which make up our new nation, the moral training of our students is the one which claims our serious consideration.

The only true statesman is the statesman who has measured the subtle and powerful forces of the heart. The only true reform is the reform which attacks sin in the human heart. The vision of sin may well appall the bravest soul.

The earnest student of history sees its black stream moving irresistibly down the ages, millions and millions of men, women and even children helplessly engulfed in its loathsome filth. Horrid idols instead of the beautiful God; brawling harems instead of the Christian home; woman the slave of man, instead of his companion; man, lecherous and lustful, women cowed and ill-tempered; the shallow philosophy and icy ethics of the world, instead of the warm and glowing teachings of heaven; the tyranny of fear and superstition instead of the liberty of truth; the slavery of appetite of passion, instead of the masterful spirit of him that overcometh; wickedness intrenched in ancient times, in laws, in languages, in the social systems in religious forms, and fortified by the authority and prestige of thousands of years of history. O, horrid ocean of sin, who shall measure thy borders? Who tell the tale of thy relentless years? Thy eastern wave sweeps man's fair Garden of Eden, and thy western shore no man knoweth. Thebes, Nineveh, Babylon, Athens, Rome, are but wrecked ships on thy shores. No time, no clime, but has reason to curse thee. Who is able to cleanse thy foul depths?

Fellow-countrymen, shall we not view this vision with fear? Shall we not sit in the ashes, tear out our hair and wring our hands in despair? Are we women or children? If we are men, then let us gird up our loins and unitedly combat our greatest infernal foe, our national ulcer, which is sapping and gnawing—and will sap and gnaw, if we do not nip it in the bud—the foundation of our national structure?

EDITORIALS

THE PERILS OF RICHES

Few dangers of our day are more threatening both to the individual and the community than vast accumulations of wealth in the hands of one person. This is not unprecedented, for a few examples are found in ancient history, but they are exceptions. Croesus, the last of the Lydian Kings, (568-554 B. C.), has become proverbial for his immense possessions. He gave to the temple and people at Delphi, a pyramid of bricks of silver and gold, surmounted by a golden lion—the value of which is estimated at \$4,000,000. Accompanying this were two enormous bowls, of solid gold and silver, and of the most artistic workmanship, worth a million more. He also sent a golden image of a woman, five feet high, worth yet another equal sum. To these sumptuous gifts he added three hundred and sixty golden bowls, and a present of twelve dollars to each man in the city, and a sacrificial offering of 3,000 head of each animal used in worship. Moreover he gave an exact duplicate to the temple at Branchidae. A moderate estimate of the value of all these gifts reckons them as representing \$200,000,000—a sum, spent in gifts on one occasion to two foreign divinities, equal to two or three of the largest fortunes now possessed by the richest multi-millionaires. If we are to trust Herodotus, these gifts were comparative trifles, when the wealth behind them is estimated. Yet of all this incalculable riches, lavished in such reckless extravagance, absolutely nothing remains but a *name* that is proverbial for great possessions.

Contrast such a monopoly of money with the self sacrifice of large and liberal giving, that makes accumulation impossible by the constant distribution of income. What peril is involved in such vast wealth, in making its owner proud and selfish and autocratic, and in tempting him to use it for unlawful ends, or in controlling and domi-

nating Church and State. How few human beings can be trusted to hold and wield a golden sceptre! The history of the race shows that, unless with *accumulation* of property there goes, side by side and in increasing proportion, the *dissemination* of it in the uplifting of mankind, it becomes a curse rather than a blessing. Nor will giving suffice unless it is commensurate with getting. What costs no self-denial counts but little in the final reckoning. Gifts are to be judged not by what is parted with but by what is kept. To some a million dollars may involve less sacrifice than to others, a dime. The overflow of a cup that is constantly refilling, is not true giving. Where a man gives from so vast an income that he never knows it, there can be little or no blessing to his own soul. We must learn that the rapidity and volume of the outflow should keep pace with that of the income; and that the ratio of disbursement should increase with the increase of wealth. Then the new era shall dawn when, on the altars of God, man shall lay gifts of such princely sort as shall befit merchant princes, and the Prince of Peace. Men shall learn what stewardship means, and hold all things in trust, calling nothing their own; and there will be no lack in any department of God's work. Not only will prayer and praise be continual, but gifts shall be offered with such magnificence of generosity and unselfishness, as shall realize the typical forecast of the Kings of Sheba and Seba.

SHOULD CHINESE CHRISTIANS GIVE UP ANCESTOR WORSHIP?

Many Christians have discuss the question whether the ancestor worship of the Chinese may be liberally interpreted so as to allow Chinese converts to continue it.

Roman Catholics ardently debated it in the seventeenth century. The Jesuits took the ground that ancestor

worship is really only ancestor homage, civil, not religious, and therefore to be tolerated. The Dominicans and Franciscans, on the contrary, maintained that it was worship proper, rendered as to gods, and therefore idolatry.

Rome had every motive to favor the Jesuits' view as they were much more numerous and more successful than the others. The Chinese Emperor had pronounced for their opinion and to contradict it made sure that Christianity would be proscribed in China. The Popes knew how unpleasant the consequences were apt to be if they opposed the Jesuits, who had it in their power to cause the chariot wheels of the Holy See to drive heavily. Notwithstanding these considerations, however, Rome decided that the Chinese veneration of ancestors is *worship*, not merely civil homage, and that it is, therefore, idolatry, and must be forbidden to Christians.

The late Dr. Ernest Faber thoroughly approved of the decision, and said that had it turned out otherwise Christianity would have become little more than a form of Confucianism.

The same question has long been pondered by Protestant missionaries, who have almost unanimously arrived at the same conclusion.

Travelers, who dash off ink sketches of the outside of things and never take pains to look deeper, call missionaries narrow minded for seeking to restrain their converts from further compliance with what these observers style "vital usages of Chinese life." Somewhat in the same way the pagans of Rome thought of the Church of Christ. It is easy to see, from contemptuous tolerance of the Emperor Hadrian's language, that he was perfectly willing that the Church should exist, for he seriously meditated worshiping Christ as a god of the Empire. When he found that the Christians could not be moved to perform "The Roman Ceremonies," or to worship the Emperor's genius, he had to let the laws take their course which made such customs obligatory.

The whole future of Christianity was bound up with this refusal to let the new wine be put into the wornout wine skins. Had the Church complied with this moderate and "reasonable" request, as the Emperor esteemed it, the Empire would still have perished, but the Church, having thus become essentially bound up with it, would have perished with it.

Martyrdom is not a pleasant thing, or it would not be martyrdom. No one knows how he would behave if confronted with it, above all if those dearest to him were involved in the peril. It is much easier to let Christianity appear as an elastic and compliant thing, mildly disapproving evil and error, but energetically opposing tumult, and angrily disavowing the unseasonable zeal of those who cause a ferment in society.

It is very pleasant to have the approbation of foreign secretaries, and diplomatists, but above all of newspaper reporters and review writers. If these are our gods, let us follow them. We shall have our reward, which, they tell us, lies not in some cloudy heaven, but in solid credit and comfort here on earth. But if we own Him for our God, who has said: "I came not to send peace on earth, but a sword," let us follow Him. "It is enough for the disciple that he be as his Master, and the servant as his Lord." In this form martyrdom is within our reach, and we are not to shrink from it.

There is abundance of room for prudence in China, and courteous compliance with national usage and feeling, altho the anger of the Chinese is roused ten times by the brutality of merchants or tourists for once that it is kindled by the carelessness of missionaries, at least of Protestant missionaries. If our purpose is not to revolutionize the world, we are scarcely Christians. The one great revolution the Chinese need is, that they be detached from ancestor worship. It has been well declared, that there can be no true future for a country so relentlessly held in the grasp of the genera-

tions gone. When this persistent spell is broken, the Fourth Commandment will still nourish the virtue of filial reverence, in which assuredly the Hebrews have never fallen short, but will no longer suffer it to be a bar to progress, to the more intimate affection due to the wife, to the manly independence of parental care, and to the forelooking vision of the generations to come.

GATHERING STATISTICS

Every thoughtful missionary has a feeling of special sympathy for those who work out interdenominational statistical tables, but it is practically impossible, as things now stand, to produce an accurate statement and it will continue to be impossible to be accurate until suitable united action is taken by the heads of the missionary societies in Britain and America. Is that too much to expect? With the executive machinery now at the disposal of the missionary enterprise it is very near to being "slothful in business" for our societies to defer unification of reports for the general public, at least upon general lines. The need of this is apparent to every student of missions.

Mr. Robert E. Lewis, of China, thought it well to have an accurate statement of the missions in China and turned to the latest authorities, the statistics in the Centenary History, those prepared by the Forward Movement Study Course for Dr. Smith's new "Uplift of China," and those in Mr. Broomhall's "Chinese Empire." The comparative table below shows that in no point do these statistics agree, though all are published this year, and in that most interesting particular, Chinese Church membership, there is a variation of about thirty-seven thousand. The "Uplift of China" says, for its table: "The statistics have been compiled by direct correspondence with mission boards," but Mr. Broomhall remarks, "Some reports actually give no statistics, and in not a few cases the figures needed are not easily found. Nothing

more than an approximation is possible under existing conditions."

COMPARATIVE CHINA STATISTICS

	Contributions
Probationers	\$301,263
Church Members	311,346
Chinese Christians	136,126
Collegettes	154,142
Pupils and Students in Missionary Schools and Seminaries	93,878
Sations and Sub-stations	61,255
Total Chinese Workers	52,985
Missionaries Foreign	4,500
Centenary Conference:	5,102
Uplift of China: .	4,709
Chinese Empire: .	9,444
Total Foreign Missionaries	9,904
Centenary Conference:	3,746
Uplift of China: .	3,769
Chinese Empire: .	3,719

Should these conditions continue longer? Can not the Mission Boards "get together on a uniform and intelligible scheme?"

THE CIVIC FORUM

This is an organization in New York, for the discussion of matters having a supposedly important bearing on higher ideals in social life and civil service, and it is hoped it may wield a powerful scepter in influencing not only this nation, but all others. It is meant to be essentially a forum of the world. Addresses are planned to be given by men of prominence from all parts.

Ten meetings are planned for Carnegie Hall, the first having been held on November 20, and addressed by Governor Hughes, as chief speaker. Invitations to speak have been extended to Bjornson, the Norwegian author and reformer; Rudyard Kipling, John Burns, a labor leader in Great Britain; Sir Robert Hart, for more than forty years inspector-general of customs in China; Lord Cur-

zon, formerly governor-general of India; Jules Siegfried, a member of the French Chamber of Deputies; Frederick Van Elden, of Holland; Governors Folk, of Missouri, and Johnson, of Minnesota, etc., and the topics to be discussed will be mainly political and economic.

Representative citizens, whether youths or adults, such as may be nominated by teachers, judges or organizations, are to be delegates to, or preferred members of, the Civic Forum body and expected to make the most of their opportunities as hearers, students, and eventually workers. Only speakers of high repute and who have a reputation for doing effective work will be invited to address the gatherings.

THE TEN COMMANDMENTS

Modern corruption shows practical disregard for all ethical restraints.

Clough's version, which he entitled "The Latest Decalog," is an experiment in pure cynicism:

Thou shalt have one God only: who
Would be at the expense of two?
No graven images may be
Worshiped, except the currency;
Swear not at all: for, for thy curse
Thine enemy is none the worse;
At church on Sunday to attend
Will serve to keep the world thy friend:
Honor thy parents: that is, all
From whom advancement may befall;
Thou shalt not kill: but needs not strive
Officially to keep alive;
Do not adultery commit:
Advantage rarely comes of it;
Thou shalt not steal: an emptyfeat
When it's so lucrative to cheat;
Bear not false witness: let the lie
Have the time on its own wings to fly;
Thou shalt not covet: but tradition
Approves all forms of competition.

A SINGULAR IMMUNITY

How often and sadly are we reminded that the vices imported by civilization and the crimes learned from representatives of Christian nations, are sometimes the most serious obstacles to the progress of the gospel among rude and barbarous peoples. Another, and a quaint illustration of this is furnished by a story of Bishop Whipple, so long the Bishop of Min-

nesota, and such a life long friend of the Redman.

He was about to hold religious services near an Indian village in one of the Western States, and before going to the place of meeting asked the chief who was his host, whether it was safe for him to leave his effects unguarded in the lodge.

"Plenty safe," grunted the red man. "No white man in a hundred miles from here."

A REMEDY FOR DISUNION

A member of his church was seriously ill, and all known remedies failed to touch the disease. Possessing some medical knowledge, Dr. Duvall suggested to the doctors in attendance a new medicine, two drugs in combination. "The two drugs will oppose each other," was the reply. "They can not coalesce." "Not outside," he said. "But if we could get them into the Lord's laboratory inside, maybe they would work together." So it was; the patient was cured. "No man has harmonized Arminianism and Calvinism," Dr. Duvall said to the Committee. "But if we get them together into the Lord's laboratory they will work all right." So it seems likely to be.

THE VALUE OF HOME MISSIONS

Those who deprecate Home Missions should read carefully California's early chronicles. When the golden gates were opened in 1848, by the discovery of gold on the property of Colonel Sutter in Coloma County, the news spread like a prairie fire, and men, dropping their business and leaving their families, rushed to the new Ophir, and the more when it was further found that the whole State was a gold mine. From South America, Europe and even China, as well as the Atlantic coast, the throngs poured in. So unparalleled was the inrush that in an incredible time there was a quarter of a million of adventurers, energetic, reckless and dangerous. Gambling was a universal passion and indulged on a colossal scale. Whole squares in San Francisco were given

up to it, and as much as \$20,000 was risked on the turn of a card or a throw of dice. Fortunes were staked and lost or won in a few minutes, and with a coolness that amounted to indifference.

Prices rose to fabulous figures. No one would render any sort of service for less than half a dollar and the smallest change used was a quarter of a dollar. Circus seats were from \$3 in the pit to \$55 in a private box. The most indifferent board was \$20 a week, flour and pork, \$40 a barrel, coarse boots as much a pair, wages from one dollar an hour to \$20 a day. The "Parker House," a two-story frame building, rented for \$120,000 a year, gamblers paying for the entire second story. Outlaws poured in from all parts of the world. Justice could not be properly administered. The "Red Hand" was everywhere robbing and killing. Lynch law was the common refuge in the lawless condition of the State; in 1851, San Francisco found burglary, arson, and murder so frightfully rampant, that the courts seemed rather to shield than convict criminals; and a Vigilance Committee took two men—McKenzie and Whittaker—from prison and hung them in the street. Casey—who had been in prison in New York—was a member of the Board of Supervisors, but he was charged with the sale of nominations, stuffing ballot boxes, procuring the passage of fraudulent bills, etc. This man murdered Mr. King, who had in his newspaper exposed him, and with a gambler, Cora, who had shot the U. S. Marshal, was hung by the Vigilance Committee, after trial in their rooms.

Though the Vigilance Committee conducted all its affairs with dignity and calmness, it shows the state of society when such a provisional and irregular government could be necessary. For considerable time the power of the State was in their hands, even

when opposed by constituted authorities. When they surrendered their office, they had tried and disposed of thirty cases, and executed four. Their heavy expenses were borne by voluntary contributions. That their remarkable administration was approved by the best part of the citizens is evident from the fact that their judgment controlled the subsequent choice of public offices, both in city and State. And to this day the comparative quiet and order of the city is largely due to them. Let it be added that the Home Missionaries, dispatched to this State in its early history cooperated with this committee, and it was an essentially Christian influence which rescued the city and State from the rule of violence.

MR. ARNOT'S WORK IN AFRICA

Mr. F. S. Arnot, well known as founder of the Garenganze Mission, is about to build a dispensary and operating ward with money given by two friends in America, for Dr. Sawyer. God is blessing the work. At all the stations it is proving a wonderful time of ingathering; as he expresses it, "fruit in its season, and without any effort falling into the lap of the missionaries." Of course trials and difficulties increase, but notwithstanding, the work goes steadily on at the four Garenganze stations.

PAINTINGS BY "THE MAN WHO LAUGHS BUT DOES NOT TALK"

There have been so many requests for copies of these paintings mentioned in the MISSIONARY REVIEW for September that we have obtained four of them from Dr. De Forest and can offer these to our readers. They are artistic water colors of Japan's famous mountain, Fuji, on silk. A small booklet will be sent with each painting to describe the artist and the work he is doing for the evangelization of Japan.

GENERAL MISSIONARY INTELLIGENCE

CHINA

Difficulties in China

The missionaries of the Berlin Missionary Society report from the province of Kiang-si in China that a revolt, very similar to that of the Boxers in 1900, broke out last September. A secret society, which calls itself Schinta-fui (Society of the Fighters of the Spirit), has been organized. Its members meet during the night and work themselves into a rage by warlike exercises. They believe that they are in league with supernatural powers and are able to destroy all foreigners. Primarily, they direct their attacks upon the Roman Catholic missionaries and their followers, and it is said that a number of them have been murdered. But, after all, the movement is directed against all foreigners and threatens the Protestant missionaries. Under the circumstances, several of the German missionaries were forced to leave their stations, and in Sinjin the scholars fled, so that the school had to be closed. Two German chapels were also destroyed, and native Christians were seriously threatened. The Chinese Governor has done all in his power to save the missionaries and to put down the revolt, and the latest reports are quite favorable, saying that the soldiers have overcome the movement.

The Chinese Burn a Chapel

A cablegram from Shanghai reports that some property of the American Presbyterian Church, South, was destroyed by rioters at Kiahsing-fu, a town in the Province of Chekiang early in January. The official residence of the local magistrate was also destroyed but the foreigners at Kiahsing-fu are reported safe. There has been considerable unrest recently in this province, but the disorders have been directed principally against the dynasty.

A Peculiar Petition

According to a special correspondent of the New York *Evening Post*: "A most remarkable memorial, written with the writer's own blood, has been addressed to the Foreign Office at Peking. The petitioner is Hsi Chien, a Manchu censor and imperial clansman of the Plain Blue Banner, and he recommends nothing less than the establishment of an independent Roman Catholic Church for China. He wants the Chinese Government to send a special envoy to the Pope to request the appointment of a papal nuncio to reside in Peking, and of a Chinese cardinal to be the head of the proposed Chinese Catholic Church. The ultimate object of the petition seems to be to put an end to the religious disturbances in China, which, the petitioner states, are due to the foreign missionaries. Or, he would have all the mission churches put under Chinese control, utterly failing to understand the differences between Methodists, Episcopalians, Baptists, Congregationalists, Presbyterians, etc. These are the closing words of the petition:

"I sincerely hope that your Excellency will show a great mercy to our people by taking steps at once to arrange with the Grand Government Councils and Boards for the formation of a National Christian Association in China, and put the control of all the churches and Christians in this country in our hands, in order to maintain our great Empire in safety for long years to come, etc."

The World's Oldest Newspaper Defunct

It is reported from Peking that the publication of the *Peking Gazette* has been suspended. This gazette is much the oldest newspaper in the world. It was first issued in 911 A. D., and has regularly appeared since 1351. It contains no popular news, but gives the daily court circular and selections of memorials and reports from the high officials of the Empire which are

daily laid before the Throne by the Advisory Council. This historical journal is now to be superseded by a paper on more modern lines, known as the *Government Gazette*.

"A Sample of Chinese Heathenism"

"Recently some professional procurers going the rounds of the cities of Northern China, buying girls for the brothels of Shanghai, stopped here in their diabolical quest. They negotiated a sale with a mother (living not far from us) for her 17-year-old daughter. Now, according to the heathen Chinese standard, abnormally small feet are an important element of female beauty. As this daughter's feet were not small enough to enable her mother to command the sum desired, the mother arose at midnight, while the children were sleeping peacefully on their brick bed (resting their heads on brick pillows), took a big stone hammer and proceeded to beat the feet of the daughter in question to a pulp. The agonizing pain, the heart-rending screams, were of no avail. Thus was completed the process of binding into smaller compass and thereby expediting a more advantageous sale. This incident is one of the daily, inevitable corollaries—whose woe extends ceaselessly to scores of millions—of the fundamental teaching of China's man-made religion. Women are worth practically nothing till the mothers of sons."

Close Union of German Societies in China

The good news comes from China that representatives of three great German missionary societies at work in the Empire have taken the first steps toward a closer approachment of the societies and their workers. The superintendents of the missionary work of the Rhenish, Basel and Berlin Missionary Societies in China met on September 12, 1907, and decided that "as an expression of mutual friendship and of the unity of the three German societies" a missionary conference shall be held biennially. It shall be convened alternately at Hongkong (a

station of the Basel society), at Canton (where missionaries of the Berlin society labor), and at Tungkun (one of the stations of the Rhenish society), soon after the Chinese New Year, and each society will be represented officially by three delegates, while all other missionaries shall be most cordially welcomed. The three superintendents also decided upon the publication of a common weekly paper which shall aid the native helpers and teachers and build up Christian life and thought in the congregation of the three societies. Its first number was scheduled to appear in January, 1908, and its contents shall be religious, scientific, pedagogical, entertaining, missionary, and to a small extent political. We are glad of these first steps toward that close cooperation and fellowship of the different missionaries in one field, which must be conducive to the advancement of the Gospel.

Racial Hatred in China

Racial feeling between the Chinese and their masters, the Manchus, runs high just now, and many Manchu officials go about in fear and trembling with the dread of the assassin upon them. An Imperial edict has been issued deplored this racial jealousy asserting the absolute impartiality of the Throne, and exhorting both parties, in face of the common danger, to work together for the welfare of the Empire.

Imperial edicts, however, do not alter facts. The Manchus enjoy many exceptional privileges. They dominate the central government and monopolize the best posts in Peking. The number of Manchu officials throughout the Empire is out of all proportion to the comparative numbers of the two peoples. Every male Manchu above the age of sixteen draws a monthly allowance from the Government and a quarterly grant of rice. In nine out of the eighteen provinces of China proper there are Manchu garrisons which long since have become quite useless.

An Encouraging Ingathering

The Rev. Albert A. Fulton, of Canton, in his second quarterly trip to out-stations received 225 men and women on confession of faith. He has 39 chapels under his care. The Chinese have subscribed the money and are building a railroad in a section of the Canton field. This road will be in operation in about six months. This will greatly facilitate the work in the Canton field. The Chinese built one chapel almost without any assistance; the cost was about \$600. Other chapels are in process of erection. Of four men recently ordained, three have been called to self-supporting churches.

Great Good Out of Great Evil

In Shansi Province alone during the Boxer outbreak 177 foreigners were massacred. But instead of a money indemnity, at the suggestion of Dr. Timothy Richard, of the Christian Literature Society, a modern university was founded for the education of the literati of the province, the Imperial Shansi University, located in Tiyuan fu. Already 25 students have been sent from it to England for five years of further study, that later they promote the cause of progress at home. While in England they will be directed in their studies by Lord Li Ching Fang, the new Chinese Minister to Great Britain.

KOREA AND JAPAN

Young People Organizing in the Orient

Good tidings come of the organization of a Young People's Missionary Movement both in China and in Korea. At the Centenary Conference in Shanghai a committee was appointed to care for the proper development of work among young people, and this committee has resolved to ask the Mission Boards to send out missionaries specially to develop Sunday schools and Young People's Societies in their various fields. The Korean missionaries were present in strong force at Shanghai, and they too have formed a committee which has for one

of its objects to promote the study of missions in Sunday-schools and other young people's organizations, and generally to foster the interest of the young in the evangelization of the world. Similar steps were taken earlier in the year at several centers in India. These results are due to the visit of Messrs. Earl Taylor and Vickery, delegates from the American Young People's Missionary Movement. They are hopeful beginnings.

How Koreans Work and Give

Rev. James S. Gale, D. D., who has just returned to Korea, writes: "Our church building holding about 500 has become too small for a congregation of 1,200. A collection of \$60 was taken, sheeting bought and stitched together into an awning. The autumn winds, however, blew it down just as the company of 1,600 had started to sing the first hymn." One thousand dollars in gold has already been paid in by the Christians at Seoul to build a church that will seat all the people who wish to attend.

Japanese Missions in Formosa

There are nearly 3,000,000 people in Formosa—the great majority Chinese, 133,539 Head-hunters, 40,000 Japanese. Japanese constitute the ruling class and are influential and aggressive. Splendid evangelistic work is now being carried on by the Japanese Church for the Japanese in Formosa. The English and Canadian Presbyterian missionaries have done great work in Formosa. The Japanese Presbyterian Church is attempting to aid the other Presbyterian bodies in this great evangelistic movement. The work is extending to the savages—Head-hunters. Mr. Dogura, a Japanese forest planter and a Christian, has won many of them by his kindness. He offers to support a Japanese missionary to these degraded people. A Japanese magistrate on his plantation, near where the Head-hunters live, with a Christian wife, is much interested. The wife is a trained nurse. She is trying to learn the lan-

guage. She said to a missionary: "I am trying to learn the language of these savages and win them by kindness and tender care."

Bible Circulation in Japan

Ever since March, 1906, Osaka has been the scene of a sustained effort on the part of the colporteurs on the staff of the two British societies (the British and Foreign Bible Society and the National Bible Society of Scotland). The last census returns show in 1905 a population of 1,069,458 inhabitants in Osaka, occupying 244,965 houses, and the intention is to visit every house in the city. One of the leading daily papers comments thus on the scheme: "A great Bible-selling campaign is in progress in the city. The plan is to circulate 100,000 Scriptures if possible. A large supply of books has been provided by the British Bible Societies, and several of their colporteurs have made a commencement in the work. So far it has been most successful in Senda, a most conservative district of the city. We consider the movement a most unique and interesting one." From March 15th to December 31st the sales amounted to 357 Bibles, 7,088 Testaments, 14,817 portions; a total of 22,262 books. In January and February 5,000 further copies were sold.

Admissions Made by Non-Christian Japanese

Dr. T. Inoue, one of the ablest philosophical writers and lecturers in modern Japan, who has hitherto bitterly antagonized the religion of the Nazarene, remarked a few months ago at a large meeting of school directors: "Formerly Christianity in this country was not in agreement with the State, but such is no longer the case," and he readily speaks from the same platform with Pastor Ebina, Dr. Nitobe and other prominent Christians. Recent papers are publishing the frank acknowledgment of Bankon Shimada, one of the oldest and ablest Buddhist priests in the country: "It is hard to find anybody nowadays

who believes in Buddhism sufficiently to make it a power in the country. In all parts of Japan our adherents are leaving us to join the Christians. Among the upper classes there seems to be scarcely anybody who believes now in Buddhism. . . . With such priests as we see to-day there is no future for Buddhism."

INDIA AND CEYLON

Work for the Lepers in the Orient

The auxiliary missionary work which is carried on so successfully by the Mission to Lepers has now completed its thirty-first year, and its influence is scattered over 78 asylums in India, Burma, Ceylon, China, Japan and Sumatra. It was surely a divinely inspired plan which led Mr. Wellesley C. Bailey in laying the foundations of his great work to utilize the missionaries on the field instead of sending out workers for the special mission. In this way the mission to lepers has become an interdenominational movement, and its own influence has spread indefinitely, while it has assisted, without competing with existing missionary societies.

Among the outstanding events of the past year may be mentioned—

- (1) The building of three new Asylums in India.
- (2) The completion of several new buildings.
- (3) Two new openings in China, and one in India.
- (4) The opening of the Dhar Asylum.
- (5) The dedication of three leper churches, viz.: Tarn Taran, Alleppey and Pui.
- (6) The arrangement for erection of an Asylum at Poona.

A Fakir and His Doings

In the modern busy street in Calcutta, called Mow Bazaar, in which the Oxford Mission House used to stand, I saw by the side of the tramline a man, stark naked, with chains around feet and hands. He was lying flat in the dust, measuring his length on the ground. He rose as I was looking, advanced a few paces, and standing upright, with his feet where his nose had marked the dust, he pros-

trated himself again, proceeded to go through the same motions. He was a fakir, or devotee of some sort, and I was assured that he was going to travel in this manner all the hundreds of weary miles which intervened between Calcutta and the sacred city of Benares. My first feeling was, I fear, one of disgust and contempt at the superstitious folly of the man. But I hope it was soon overtaken and checked by a consideration both worthier and with more of humility in it—the consideration, I mean, that he, in his benighted ignorance of the character of God and of the way to serve Him, was taking a great deal more pains about his devotions than I was in the habit of doing with my better knowledge.—*Bsihop Gore.*

A Sikh Fakir Proclaiming Christ

Twice a year a meeting is held near Amritsar, called the "Prem-Sangat," which means literally, "Love Assembly." It brings together the Sikhs and Christians in a friendly way to allow preachers of each religion to give public addresses. A writer in the *Church Missionary Society Gazette* describes one of these addresses:

At ten o'clock on the morning of the mela, those present sat down under a huge shaniana (tent), the Christians at one end to the number of 20, the Sikhs, numbering some 300, on one side, near them the various branches of the neo-Hindu community, and at one end 150 Mohammedans.

When we had been sitting on our crossed legs about an hour and a half, there was a slight excitement in the camp. Asking what it was, I was told that Kesar had arrived. Almost immediately all gave the greatest respect and reverence to an old man—gray-headed, wearing a fakir's garb, with hair standing straight out all over his head, who stepped into the assembly. He stood a moment with outstretched hands, with his followers behind him, and then began in Punjabi this striking utterance—striking because coming from a nominal heathen, a Sikh fakir, and also because of the contents of the message and the almost apostolic boldness with which it was delivered:

- "There is one Prophet.
- "There is one living Prophet.
- "There is one Guru (teacher).
- "There is one living Guru.
- "The Guru is not Guru Nanak (the foun-

der of the Sikh religion). The Prophet is not Mohammed. Guru Nanak is dead. Mohammed is dead. The living Prophet is Jesus Christ. The living Guru is Jesus Christ."

Mission to the Lakhers

In the northeast of India, between the borders of Arakan and Burma, lies the tail-end of the Assam Mountains. These are inhabited by a tribe of wild hillsmen who at the present time are enveloped in the deepest of heathen darkness and superstition, sacrificing to demons in the hope of warding off any evil that may beset them. After much prayer the call came to me to go to a tribe known as the Lakhers, a fine race of men physically, but spiritually deep in the mire of sin. Their country lies some six days' march south of Lushai-land, where my brother, Rev. J. Herbert Lorrain, and his colleague, Rev. Fred W. Savidge, have had the great privilege of working for the Master for the last fifteen years and have been enabled to reduce two of these, then unknown, languages—Lushai and Abor—to writing, as well as to translate portions of the scripture and to write a story of the Bible in the Abor tongue. When these two pioneers went up into the Lushai Hills the people were known as notorious head-hunters, who repeatedly made raids on the planters in the plains, carrying away their heads into their mountain retreats. The Laker people are a kin tribe to the Lushais, but they speak an entirely different language, which at present is unknown save to themselves, and is without an alphabet or sign of any kind. I have just completed a course of medical training at Livingstone College, with a view to being able to help them in body, and so gain their confidence.—*London Christian.*

Islam and Hinduism Endowing Colleges

The prince of powers of the air is alert. Right in the heart of our mission in North India, a powerful Mohammedan college has been founded and liberally endowed in the city of Aligarh. Some time ago its founder,

Sir Sayad Ahmad Khan, warned the Hindus against letting their orphans fall into our hands. A strong Hindu college has been endowed at Lahore, the Punjab capital, to bolster up Vedic Hinduism. They are now talking of sending missionaries to convert America to the Hindu faith! At Hardoi, where the Ganges emerges from the Himalayas, perhaps the most sacred spot in India, and where sometimes 12,000,000 people assemble on pilgrimage, a Hindu theological seminary has been established for training preachers for primitive Hinduism. Mrs. Besant, a brilliant English woman, renegade from Christianity, and posing as a Hindu, has succeeded in getting the Hindus to endow a Central Hindu college at the sacred city of Benares. She is principal, and in her last report proposes in the female department "the education of girls on the lines of pure Hinduism." The endowment is building up rapidly. The Brahamos, an advanced Hindu sect, are now proposing a theological seminary at Calcutta, to train preachers and missionaries for India and abroad.

REV. T. J. SCOTT.

Missions As One Hindu Sees Them

In a recent contribution to the *Mysore Review* these unqualified words of commendation are bestowed without solicitation by a writer born and reared in India, which also certain uninformed critics will do well to read, note, mark, and inwardly digest. He says:

"We take this opportunity of entreating our countrymen not to misunderstand our European missionary friends, and to impute to them sinister motives for the work they are doing in our midst. They do not mask their object in coming to India. It is avowedly to evangelize her children by *conviction*. They do not use force or compulsion. They are, however, the great pioneers and successful prosecutors of Western higher education, and being divested of official prestige, give us object lessons of British home life

and *morals*. They are sincere in their beliefs and enable us to correctly appraise the intrinsic social position of the Britishers, who are dressed in brief authority over us. They moreover sympathize and mix with us in many a social and public function, and we have much to learn from them to improve our general condition. Their colleges and high schools hold their own among the best in the land, and some of the best among our men of light and leading are the alumni of these institutions. They do not, as a rule, make converts by unfair means. There may be exceptions here and there, but we believe we have painted our missionary friends in India in true and faithful colors. We ought always to look upon these unselfish workers as India's real friends."

TURKEY

Taking Up a Collection in Turkey

In Sivas, the American Board has a Normal School which sorely needs better appointments, and in the absence of help from America, a meeting was called. The missionary writes as follows concerning what was said and done:

"The alumni of the school present in the town were gathered with a few friends in a hall one evening—twenty-seven graduates and half as many friends. I doubt whether anywhere in the world more of enlightenment and good desire, combined with more of humble poverty, could be got together in one room. There was discussion for an hour as to what could be done, if anything, and how to bring it to pass. At what seemed the proper time one took from his pocket a Turkish pound (\$4.40), and brought it to the table to start the subscription for the normal school. At once the head teacher said, 'I'll make it three pounds.' Immediately another said, 'I'll make it four pounds;' another, 'I'll make it five;' and so it rolled up to thirty pounds. Then I said, 'When it reaches fifty we'll sing "Hallelujah.'" This was thought a jump be-

yond possibilities, but it was not long before we were on our feet, singing,

Hallelujah! thine the glory;
Hallelujah! Amen.

"Before the hymn was fairly done, a young business man, earnest and friendly, though not a Protestant, said, 'If only we can raise it to seventy here to-night we will certainly be able to raise it to a hundred outside afterward.' The ball started rolling anew, and so far overran seventy that the same young man, in consultation with a friend or two, said, 'We guarantee the whole hundred, now and here.' Thereupon the joy was all the room could hold.

"So in a single evening, in a company familiar with the last degree of economy in making ends meet, \$440 was raised to help on the cause of the normal school. The next morning twelve of fifteen dollars more were added to the subscription, and the joy radiant in all faces was exhilarating to look upon."

Modern Civilization in Syria

Steam and electricity have laid hold on Syria and are compelling the land to move and be enlightened. Railroads are now completed between Jaffa and Jerusalem, between Haifa, Tiberias and Damascus, between Beirût and Damascus, between Beirût, Baalbek Hamath and Aleppo, and between Damascus and Tibok and Mediaen, on the Mecca Hejaz Railroad, some 600 miles on the way to Mecca.

An electric trolley road runs through the streets of Damascus, and the city is lighted by electricity. Iron pipes are being laid to bring the crystal cold water of Ain Fyi, fifteen miles to Damascus.

A Belgium company is building an electric trolley tramway through the streets of Beirût and will furnish electric lights.

These railways are increasing business and building up the waste places along the line and giving the Arab peasantry access to the seaport markets.

At the same time the Turkish Government, not to be outdone by foreign

institutions, has founded a medical college and hospital in Damascus, and is building a large hospital and industrial school in Beirût. The latter is of vast proportions, with three immense edifices side by side and accommodations for hundreds of students. Yet it should be borne in mind that these and all government schools are meant for "Muslims only."—*Assembly Herald*.

EUROPE

Protestant Statistics

Professor Kattenbusch, of Goettingen, has been investigating afresh the statistics of Protestantism, and his conclusions are very interesting. He estimates that there are now about 180,000,000 Protestants in the world, as over against 250,000,000 or 260,000,000 Catholics and 100,000,000 to 110,000,000 adherents of the Oriental Churches. The distribution of these 180,000,000 Protestants is as follows: First of all countries stands the United States, with 65,000,000 to 66,000,000 out of a population of about 79,000,000. Next comes Great Britain with 37,000,000 out of a population of, say, 42,500,000. Next, Germany, with 35,000,000 out of a population of 56,000,000. To Sweden and Norway are attributed 7,500,000; to Denmark, 2,500,000; to Russia 6,000,000; to Hungary, 4,000,000; to Holland, 3,000,000; to Switzerland, 2,000,000; to France, 500,000, and to Austria, 250,000. The British colonies add 10,000,000, and the Protestant missionary churches about 4,000,000 more. It is interesting to note that of these 180,000,000 no less than 114,000,000 are of English speech. With respect to the various types of Protestantism, Professor Kattenbusch's statistics yield the following results: Of the 180,000,000, no less than 100,000,000 belong historically to the Reformed Churches—57,000,000 in America; 32,000,000 to 33,000,000 in Europe; 10,000,000 elsewhere. Fifty-six millions are Lutherans, 32,000,000 of whom are in Germany; 29,000,000 are Anglicans.

The Passing of Exeter Hall

In view of the final destruction of this building or its alteration and appropriation to other uses, it may be well to quote the following from the *Church Missionary Intelligence*:

Exeter Hall was first used by this Society for a Valedictory Meeting in January, 1890. The occasion was one which history may prove to have been more potent for the extinction of the slave-trade and for the civilization of Africa, tho they were not the primary objects in view, than the meeting over which the Prince Consort presided just half a century earlier, for it was to take leave of parties of missionaries proceeding to East and West Africa.—including Geo. L. Pilkington to Uganda and Mr. and Mrs. G. Wilmot Brooke, Dr. C. F. Harford-Battersby (now Doctor Harford) to West Africa. Bishop Crowther was one of the speakers, the Rev. C. G. Baskerville gave the concluding address, and prayer was offered by Dr. A. T. Piereson. It was a memorable meeting, the precursor of many others at which men and women have been led to dedicate themselves and their substance to the evangelization of the world. Who in 1890 dreamed of the establishment of the *Pax Britannica* in Hausaland, such as now prevails, of the abolition of human sacrifices and twin infanticide, which have so largely taken place in the lower reaches of the Niger? Who could foresee the abolition of slavery in Uganda, the establishment of peaceful industries in the place of warlike expeditions, a Christian ruler, a prime minister honored by King Edward VII., a company of nearly 60,000 baptized Protestant Christians, and outposts stretching to Gondokoro in the north, the German frontier in the south, and east and west from Kavirondo to the boundaries of the Kongo Free State?

General Booth On His Visit to America

General Booth was "at home" on his return from Germany to a number of press representatives, to whom he gave a striking account of his tour

in America. In Canada and the United States he supposed he had dealt with something like 100,000 people at his meetings. He had had on one platform as many as 9 judges, a Roman Catholic bishop, leaders of Protestant denominations, the Jewish rabbis and representatives of leading breweries and distilleries. He had determined to try a new scheme of emigration. People were going from the East to the West of Canada, leaving their farmsteads, and he was going to embark on an experiment of sending 50 farmers to occupy those derelict farms. They would be supplied with cattle, sheep, horses, capital and all that was necessary for them for the first couple of years. The Army's success in dealing with the criminal class was, said the General, being recognized in a remarkable way. He had accepted the offer of a Canadian cabinet minister to take entire charge of a new prison. A town in America with 70,000 population had agreed that the Salvation Army should dispense the united charities of the city.

Growth of Moravian Missions

The Moravian missions have had a very satisfactory growth during the last quarter of a century. They have now 6 schools for the training of native assistants against three in 1882, and the number of students also has doubled. Instead of 17 ordained native missionaries and 10 unordained native helpers, there are now 33 native missionaries and 35 native helpers. The number of natives who conduct meetings has risen from 145 to 300; the number of white missionaries from 144 to 206; the number of baptized members from 74,535 to 94,402; the whole number of people directly connected with the congregations gathered from among the heathen from 79,021 to 102,216 at the end of 1906. The society at the time of its sesquicentennial (1882) had 12 missionary provinces, 99 stations and 15 preaching places. It has now 15 provinces, 141 stations, 131 filials and more than 600 preaching places. The progress of the

mission schools has not been so great. There are now 238 schools with 29,562 pupils, as compared with 217 schools and 16,590 pupils in 1882, and 146 Sunday-schools with 21,000 scholars.

Protestantism in Paris

There are in Paris 43 French Protestant churches, of different denominations, and in the outskirts there are 47 more, making a total of 90 churches, where French Protestants worship. In 3 of these, English services are also held, and in 4 of them German services. There is also one Swedish church. The British and American churches number 6 in all, as two of the Wesleyan churches are used for both languages. One of these 6 churches, an English Episcopal church, is outside the fortifications, at Neuilly. There are in Paris and the immediate environs some fifty or sixty thousand Protestants. The total number of British and American residents, in the department of the Seine does not number more than 10,000.

The Waldensian Work

Some years ago, in 1890, it was our privilege to spend considerable time in the Vandois Valleys, tramping over the mountain passes, and speaking to congregations of these simple minded and loyal disciples. At Torre Pellice, Angronia, and various other points; visiting the Cavern, where for so long they worshiped, hiding from their implacable persecutors, and lodging at the humble homes of their self-denying pastors, Bonnet, Chabas and Pons. The visit was most inspiring, and left ineffaceable impressions. Few, even among the more intelligent of disciples, know the real worth of this devoted little flock, who for nearly eight centuries have been the subjects of unending papal antagonism. The last of their violent persecutions has, we hope, been endured. Since 1848, they have been put more on a level with the Roman Catholic subjects of Sardinia. At that time they had 15 congregations and 18 pastors; in 1879,

they had multiplied to 56 congregations with 14,600 communicants, and had 24 missionary stations; and four years later, there were 38 missionary stations, with a total of 100 pastors, evangelists and teachers. The vitality of this little church of the valleys is astonishing and can be compared only to that of the Moravians. In the report for 1907, the Synod reports five districts, one in Sicily; 131 workers, of whom about 50 are pastors, and they have 46 churches, 68 stations and 24 of the "Diaspora," or scattered groups. What church of so small a membership can equal this record?

Bibles Permitted in Austria

The organ of the British and Foreign Bible Society says: "It is encouraging to learn that, after long delay, the Society has obtained licenses for two colporteurs in Istria, and one colporteur in Dalmatia. Moreover, we have the promise of a license for Lower Austria—which includes the city of Vienna—where none of our colporteurs have been permitted to work for the last ten years."

Daybreak in Spain

The editor of the *Sunday at Home* has been visiting Seville, and it is gratifying to find that he is able to bear witness to the fact that, altho Protestantism can not claim magnificent buildings or large congregations in that city, "it is at least a growing spiritual force." Apart from the British colony, there are now over 500 persons connected with the Protestant churches, two congregations of these belonging to the Reformed Church and one to the Presbyterian, and each of them having schools. On a recent occasion pastor Emilio Carreco led a procession of 300 scholars of his day-schools through the streets, and tho they bore a banner, *Escuelas Evangelicas* (Protestant schools), they were not interfered with. Surely this is marvelous for Spain, with its historical and inherited intolerance. The visitor was delighted to hear the Sun-

day-school children singing Spanish versions of "Onward, Christian soldiers," and "I think when I read that sweet story of old," and a large evening congregation joining in a rendering of "Jesus of Nazareth passeth by."

"Flying Column" in Russia

Mr. Ivan Prokhanoff, of Russia, said:

Last summer some Christian evangelists formed choirs of young people, and with these "flying columns" went from place to place conducting missions. They put up posters announcing that evangelical meetings would be held in some popular hall. People flocked in crowds to the meetings, and thousands profest conversion to Christ. One of these evangelists went to the city of Omsk with a choir of young people. He hired the largest hall in the city, and it was crowded out. Then he hired a leading theater, and that also was crowded with people. For a fortnight he conducted meetings in Omsk, and every night the place of meeting was crowded with people. The choirs, as well as the evangelists, proved a great attraction to the people. Similar "flying columns" are being formed this year to carry the Gospel to other towns.

AMERICA

Y. M. C. A. Progress

The new year-book of the Young Men's Christian Associations of North America gives the present number of associations as 1,887, with a total membership of 435,000. Of this number 175,000 are members of evangelical churches, and therefore control all elections and administrations. The average daily attendance of young men at association rooms throughout the land was 138,000. During the past year the Bible classes had an enrollment of 92,000. There were also 24,000 young men helped into employment, while those living in association dormitories now number over 12,000. The value of property owned by Christian Associations is given as \$39,000,000, while \$4,000,000 additional have been paid toward other new buildings, for which \$11,000,000 have been subscribed. A yearly appropriation of \$150,000 toward work in foreign lands has been made.

Mrs. Russell Sage and the Y. M. C. A.

Mrs. Sage continues to put to most excellent use the millions of her unphilanthropic husband. Of late the Y. M. C. A. has been the recipient of various sums which aggregate nearly \$875,000. For a building at Fort Slocum \$50,000 was given, \$20,000 toward another at St. Paul and \$25,000 toward a soldiers club-house at Fort McKinley in the Philippines. Besides, a gift of \$50,000 for the benefit of railroad men at Long Island City has been increased to \$85,000, and a gift for the naval branch of the Y. M. C. A. in Brooklyn from \$250,000 to \$285,000. To these is to be added \$350,000 for the International headquarters in New York City.

The International Y. M. C. A. Convention

In Washington, D. C., from November 22 to 25, over 2,000 accredited delegates, representing twelve different lands, and all the continents of the globe gathered to consider the great questions of this organization that has now a world-wide influence. Rev. Dr. Floyd Tomkins, of Philadelphia, struck the keynote in the opening "quiet hour," in his theme: "He who works must pray."

The first business was the report of the International Committee, a most encouraging document, showing growth in every department to have been phenomenal; increase in membership, and the number of employed officers, buildings secured and money contributed for permanent endowment and current expenses; and especially in Bible study, religious meetings and conversions.

Perhaps the *most important* matter for consideration was the readoption of *evangelical basis* of active membership, adopted at Detroit in 1868 and reaffirmed at the Portland Convention in 1869. All questions pertaining to the basis were referred to the Committee of Seven, of which Dr. Bosworth, dean of Oberlin Theological Seminary was chairman; and all who wished to present memorials or resolutions were heard. Effort was made

to reach as many as possible of the citizens of Washington with the Gospel, and on a larger scale than ever before. The weather was unpropitious, but about fifty meetings were held each day and probably reached 50,000 people. At the close of one meeting fully 250 men professed acceptance of Christ. It was estimated that 150,000 people heard the message of the Convention, which was the acceptance of Jesus Christ, the Divine Lord and Savior, and the claim of the Christian Church for their service.

The Presbyterian Men's Convention

During this month, (February 11-13), this foreign mission gathering convenes in the Academy of Music, Philadelphia; and all indications point toward it as one of the events of our day. Registration of delegates began months beforehand. Representative business men who have personally made a tour of investigation in mission fields are to report on the enterprise of missions, as such: and the double purpose of the convention is to face the facts, and decide what God is calling His Church to do; and then to consider ways and means for the proper doing of the work. There ought to be very earnest prayer that the convention may be preeminently pervaded by the power of God.

Mr. Moody Still a Force for Missions

Up to the present time 45 old Northfield, (Mass.), Seminary students are working in foreign field—13 in China, 11 in India, 3 in Africa, 4 in South America, one in each of the following countries: Bulgaria, Philippine Islands, South Sea Islands, Siam, Syria and Korea. All of these Northfield girls are doing a fine work, and many of them are in positions of great responsibility. Several having taken a medical course, are in charge of hospitals.

A Model Investment in Missions

The American Board announces that a man in the West has just made a most extraordinary offer. He will assume the entire support of a mission-

ary and his wife in China, including salary, outfit, traveling expenses, and, if necessary, building a house. The offer calls for \$2,200 a year, and possibly even more during the second year. He assumed this obligation for thirty years, and is considering providing in his will for its continuance when he is gone.

Methodist Women as Givers

No Women's Missionary Society surpasses in activity the one connected with the Methodist Episcopal Church Auxiliaries have been formed to the number of 5,996, with a membership of 158,111. Its representatives in the foreign field number 316, and 26 have been sent out within a twelve month. The receipts reached \$692,490 last year (an advance of \$76,000 beyond the year before), while the total from the beginning is more than \$9,000,000.

New York's First Chinese Church

The announcement of the erection of the first building to be used exclusively for Chinese Protestant church purposes will come as a surprise to most readers, altho it has taken nearly half a century to reach this event. New York has now 8,000 Chinese within its limits. The Presbyterian Chinese Mission is the first in New York to have so far developed as to need a building. The minister, Rev. Huie Kin, has been in America forty years. His American wife has been an important factor in the mission. The new building is to have an auditorium on the ground floor for services and Bible school. The second floor will contain a Chinese library, parlors, rooms for Tract Society and other adjuncts to the work, and pastor's study. On the third floor will be bedrooms for visitors and students, dispensary and hospital facilities. The basement will contain the dining-room, kitchen, etc., and a gymnasium, and there is to be a roof-garden.

Canada's Immigration Problem

We hear much of the flood of foreigners pouring in upon us, but almost nothing of the similar phenomenon visible beyond the St. Law-

rence and the Great Lakes. The statement is well authenticated that in the three provinces of Manitoba, Saskatchewan and Alberta are to be found not less than 90,000 Germans, 80,000 Russians, 50,000 Scandinavians, 35,000 French, including French-Canadians, Belgians and half-breeds, 20,000 Icelanders, 9,000 Hungarians, and in fewer numbers, Rumanians, Finns, Swiss, Hollander, Italians, Syrians, Bohemians, Flemish, Greeks, Letts, Ethonians, Lithuanians, Hebrews, Danes, Poles, Slovaks, Welsh, Servians, Bulgarians, Chinese, Hindus, Japanese, Armenians, Portuguese and Egyptians.

Some years ago it was a surprise to hear that 25 different languages were spoken by the children attending the public schools of Winnipeg, but last year the Bible was supplied to settlers in the Northwest in 50 different languages and versions by the Bible Society.

Going Without Pudding to Help the Chinese Lepers

Bishop Stringer, Selkirk (the Yukon Territory), of the Church Missionary Society, describes how Rev. E. J. Marsh, missionary at Hay River, told his Indian boarding-school about the needs of the leper children in China. Soon after the children asked if they could not help them. Mr. Marsh could not see one single thing that they could do. Their clothing, their food, was all from the mission. They went away disappointed, but soon came back and said: "We want to help those little children in China. We have been thinking about it, and want to give up our pudding on Sundays." The children had fish thrice a day, and sometimes potatoes, but on Sundays, as a special treat, they had rice pudding, with no sugar. The tears came to the missionary's eyes as he said: "No, you don't know what you say; it is the only treat you get." He saw they were terribly disappointed, so he said: "Well, you may do it every second Sunday." And for that year those Indian children at Hay

River went without pudding one Sunday out of every two. A sum of £2 was saved and sent to the leper children in China. That was true self-denial!—*London Christian Herald*.

The Metlakahtla Jubilee

Fifty years ago, on the night of the 1st of October, 1857, William Duncan landed at Fort Simpson, British Columbia. He had traveled by H. M. S. *Satellite*, under the command of Captain Prevost, at whose instance he had been sent out, and who gave him a free passage. Nine months had elapsed since he sailed from Plymouth, England, but three of them had been spent waiting at Victoria, Vancouver, for an opportunity of completing his journey, a further 500 miles up the coast. The Hudson's Bay Company's officers strongly objected to his proceeding. He would find no possibility of contact with the Indians. The servants of the Company lived surrounded by a stockade, within which no Indian was admitted, and to go outside it would be at the risk of his life. Such were the conditions of life on the Pacific coast half a century ago, and such the relations between the white men and the red. In August last, at Prince Rupert, close to Metlakahtla of missionary fame, where the beginnings have been made of what is expected to be a great city, for it is to be the terminus of the Grand Trunk Railway, Bishop Du Vernet held the second Synod of the diocese of Caledonia. He reported that he had confirmed during the previous year 121 candidates. Few heathen now remain in the diocese, and the descendants of those wild and ferocious Indians are civilized and prosperous in a high degree. The Dominion Government lately purchased from them a considerable acreage of their reserves for public purposes, and over ninety-five per cent of the Indians who received the money opened savings' bank accounts therewith. One Indian woman who lately died left forty dollars to each church in the diocese.—*C. M. S. Review*.

AFRICA

Tokens of Good for Africa

Psalmist and prophet include Africa in the sweep of divine mercy. Ethiopia's outstretched hands will find the hand that was pierced on Calvary for her redemption. Africa, so long known as the "Dark Continent," has come into the light during recent years. Commerce and conquest have followed the Christian missionary and opened Africa to civilization. The area of Africa is about 11,500,000 square miles. Its population is estimated at 130,500,000. Through gradual occupation the European nations have taken possession. Great Britain, the land of the immortal Livingstone, has entered into his labors, and owned 2,500,000 square miles before the Transvaal war gave them sovereignty over the Dutch Republic. Egypt and the Sudan are additional territory under British sovereignty. Portugal, Germany, Spain and Italy have also large possessions. If nations shall become evangelists, then Europe will have a field in Africa.

Baptism of Mohammedans in West Africa

On a Sunday a few months since Bishop Tugwell, of Western Equatorial Africa, baptized in the river Kaduna, outside Zaria, the first two converts from Mohammedanism, both of whom had been mallams, *i. e.* learned men or teachers. It was an impressive service, even to the non-Christians who witnessed it, as the candidates left their number to descend the bank of the stream, and then after immersion in the name of the Triune God and the signing of the Cross on the men's foreheads were welcomed by the Christians on the other side. One of the lookers-on, himself an inquirer, observed, "I never felt so ill before as I did when I saw my friend cross the stream and leave me behind." "Of the sincerity of these two converts," the Bishop says, "there can be no question."

The Hausas are by far the most important race in West Africa, and the acceptance of Christianity by any number of the Hausas is likely to

be speedily followed by the spread of the Christian faith throughout the whole of West Central Africa.

Ordination in Toro

In Toro two chiefs have just been admitted to deacons' orders, the first of their race to enter the Christian ministry. A few years ago they gave up their chieftainships in order that the might prepare for orders, and Bishop Tucker had the joy of admitting them both to the diaconate a few weeks since. The Bishop also confirmed 400 Batoro candidates and dedicated to God's service "a beautiful new church, built of brick, almost like a small cathedral." It is only eleven years ago that the Bishop baptized, on May 8th, 1896, the first converts in Toro, and now there are over 3,000 Christians and 1,400 communicants in the country. Six hundred and nineteen gathered with the Bishop three months ago at the Lord's Table. He confirmed in all during his tour in Ankole, Toro, and Bunyoro, all Lunyoro-speaking countries, 1,200 candidates.

Teaching Kongo Children Useful Trades

Let us glance, for a moment, at the Luluaburg Mission, 1,000 miles from the mouth of the Kongo River, and a type of many of the best stations. The grounds are neatly kept, the schoolhouse with the little cupola, the hospital, the church, and other buildings are commodious. Good roads are maintained.

The fathers here love most of all to have hundreds of children under their influence. "Give us the children," they say, "Their parents are so fixt in primitive and barbarous ways that it is hard to change them. So we wish to gather the children around us that we may mold their plastic minds and train their hands. We may help in this way to make the future fathers and mothers very different from those of to-day, and how vast will be their influence!"

In no sense do they neglect the adults, but their hopes are chiefly based upon the boys and girls from five to

seventeen years of age. These children fill the school and workshops. No walls or regulations compel their presence, but a large variety of work and play and unfailing kindness and patience keep most of them there until their education is completed. A little reading, writing, arithmetic, and geography, well sandwiched with music, complete the schoolroom exercises; but every day for years they are absorbing knowledge as infants do. They learn to read the clock to distinguish the days and the months. They receive small coins for doing certain kinds of work, and each must keep an account of his receipts and expenditures. They are familiarized with many conveniences of life and methods of work, and finally all are required to specialize in one or another branch of labor. Most of the manual trades are taught to the boys, sewing and all branches of housewifery to the girls, and there are regular hours when every one works in the fields or gardens.

Church Union in South Africa

The *Missionary Record* reports that the trend towards union of Churches is showing in South Africa. At a conference in Johannesburg on July 26th, attended by representative members of the Presbyterian, Wesleyan, Congregational, and Baptist Churches, it was unanimously agreed, after lengthened conference, to declare their conviction that there were no obstacles to a union of these bodies which ought not to be overcome, and to invite the supreme courts of the Churches concerned to appoint eight delegates from each to act as a joint committee to prepare a basis of union, embracing such points as doctrine, polity, administration, tenure of property, and the like. But the dates of meeting of the supreme courts will not allow any joint committee to be appointed before next May. The important point is that the evangelical forces in South Africa are more deeply realizing their unity, and feeling the call to combine for the furtherance of the kingdom of Christ.

ISLANDS OF THE SEA

Latest Facts from the Philippines

Eight years ago there was not a dollar invested in the Philippines by any Protestant missionary society; today nearly \$500,000 is held by various American missionary boards. More than 30,000 Filipinos have already confess faith in the Gospel of Jesus Christ. Over 8,000 were received last year. There are 1,000 students studying in the mission schools. The American Bible Society has distributed over 700,000 portions of the Scriptures, a large number of which have been complete Bibles. The British and Foreign Bible Society distributed 37,597 books during the last year.

The Presbyterian Mission has stations in Manila, Laguna, Tayabas, Albay, Iloilo, Cebu, Dumaguete and Leyte. Three hundred students are in attendance at the Silliman Institute at Dumaguete.

The missionaries in the Philippines are up-to-date, using modern conveniences—bicycles, motor cycles, automobiles, vapor launches, pipe organs, baby organs, cornets, pianos, brass and reed bands, telephones, telegraphs, ocean cables, electric lights, acetylene lights, a cinematograph, stereopticons, neostyles, mimeographs, windmills, photography, electric motors, phonographs, typewriters, clubs, engines, and even a saw mill has been pressed into service.

Methodist Mission in Java

The district conference of the Methodist Episcopal Mission in Java, lately held in Batavia, showed that there are in Java Methodism and under its care English, Dutch, Javanese, Soudanese, Amboynese, Malays, Chinese of two dialects, and Babas. "Work is being carried on at five centers—three in and about Batavia, at Buitenzorg, and the latest opening at Tjisaroe, with five organized congregations, three schools, over 200 members, and a sympathetic hearing from hundreds of others." The mission was commended less than two years ago, and has 18 foreign and native workers.

Calamity Befalls a Mission in Borneo

A severe storm that swept over the Island of Borneo destroyed the new mission house at Sibu, Sarawak (on the north side of the island). Rev. J. M. Hoover had worked for about two years, cutting the lumber from the tangled jungle and floating it fifty miles down the river. The building was to have served as home, church and school. Now it lies in ruins. The missionary and his family have been enduring life in a poor house, through which the rains poured, the sun shone, and the winds blew. They are surrounded by the head-hunting Dyaks, with equatorial heat, malaria and insects as accompanying joys. Yet Mr. Hoover bravely writes that they are "down but not out."—*World-Wide Missions.*

MISCELLANEOUS**Why Not Live Like the Natives?**

Live as a heathen does? The heathen does not live. The death-rate of heathenism is appalling. The men die of consumption and pneumonia and fevers and cholera and smallpox. The children are carried off in regiments by diphtheria and measles and scarlet fever and cholera infantum; while as for the women, at the age of forty, when the English and American woman is in the full splendor of her beauty, the typical heathen woman is old and withered.

If any critic really imagines that he could live as the heathen live, let him try it. Let him built a hut in his back yard—no floor but the beaten earth, no windows but latticed or paper-covered openings, no bed but a hard platform, no stove but an open fire in the middle of the room, no chimney but a hole in the roof through which the smoke rises, and the wind and rain and snow fall, and no fuel but manure mixed with grass, made into cakes by his wife or daughter and dried in the sun. For food, let him buy three bushels of corn. It will sustain life for several weeks and cost but a dollar. Have the wife pound it between two stones, mix it with water, and bake it

in the ashes. Then let him eat corn for supper, and the next day eat corn for breakfast, and corn for dinner, and corn for supper, and the next day eat corn for breakfast, corn for dinner, and corn for supper, and before many days have passed, even the most obtuse critic will know why the foreign missionary does not and can not live as the natives do.—*From Arthur J. Brown's "The Foreign Missionary."*

Glorying in Difficulties

In a recent address before the Hampton students, Dr. Booker T. Washington uttered good philosophy and good counsel when he said:

"Do not get discouraged because we have a hard row to hoe. I like a real, hard, tough proposition. It is interesting to work on the hard problem. Any fellow can solve an easy one. You honor the fellow who can work out the tough, perplexing problems. I like to belong to a race that has hard, knotty problems to solve. I would not care to live in an age when there was no weak portion of the human race to be lifted up and helped and encouraged. It is only as we meet these great problems and opportunities that we gain strength."

Genuine Christianity

Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling him by great or dear names, can take the place of the plain doing of His will. We may cry out about the beauty of eating bread with him in his kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in his kingdom here and now. To remember him at his table and to forget him at ours is to have invested in bad securities. There is no substitute for plain, every-day goodness. MALTIE D. BABCOCK.

Unpromising Candidate

Human judgments are not infallible. David Livingstone, who has been pronounced the greatest missionary since Paul, and whose versatility as geographer and explorer, astronomer, geologist, botanist, meteorologist, carpenter and builder, gardener and blacksmith, physician and scientist, makes his career one of the wonders of history, barely escaped being rejected and plucked on two occasions: first, when reported by his crammer an utter failure from hesitation of manner and lack of fluency; and again, when he went to Scotland for his medical license and was almost refused because of his strong opinions and resolute defense of them. It is well that there is a higher tribunal that often reverses man's judgment.

Not Aliens, but Brothers

The man going to a new country is torn by the roots from all his old associations, and there is a period of great danger to him in the time before he gets his roots down in the country, before he brings himself in touch with his fellows in the new land. For that reason I always take a peculiar interest in the attitude of our churches toward the immigrants who come to these shores. I feel that we should be peculiarly watchful of them, because of our history, because we or our fathers came here under like conditions. Now we have established ourselves, let us see to it that we stretch out the hand of help, the hand of brotherhood toward the newcomers, and help them as speedily as possible to shape themselves, and to get into such relations that it will be easy for them to walk well in the new life.

PRESIDENT ROOSEVELT.

OBITUARY

Mrs. Henry H. Jessup, of Syria

Theodosia Davenport, third wife of the Rev. H. H. Jessup, D. D., who has been for over fifty years a missionary in Syria,—died on December 19th from pneumonia. She was a daughter of the Rev. Peter Lockwood, long

a pastor in Binghamton, N. Y., where her sisters, and brother, still live. Born on July 29th, 1859, Mrs. Jessup was educated in New York, and married Dr. Jessup July 23rd, 1884. She entered actively and sympathetically into all his missionary work, and was particularly interested in work among Syrian women. She also organized and sustained the Beirut Temperance Reading Room for men, in the hope of counteracting the rapid development of the drink habit. She was a trained musician, and composed many songs, some of which were compiled and privately published.

Edward S. Hume, of India

Rev. Edward S. Hume, for many years a missionary of the American Board of Commissioners for Foreign Missions, died on January 10th, in the Presbyterian Hospital, New York. Dr. Hume was sixty years of age and had given over thirty years of his life to India. He was a son of a missionary, the Rev. Robert W. Hume, and was born in India. He was graduated from Yale in 1870 and from the Hartford Theological Seminary in 1874. He went at once to India, and remained there until 1894, when he returned and made his home in New Haven. One of his six children is Dr. Edward H. Hume, head of the Yale Mission in China. One of his daughters, Mrs. Elizabeth Hunnesberger, is a missionary in Bombay, and another, Mrs. O. D. Wanamaker, in Canton, China. A third daughter is in Vassar College.

V. W. Helm, of Japan

The young men of Japan have lost a most earnest friend and efficient helper by the death of Mr. Verling Winchel Helm, last October. He was thirty-two years of age and for eight years was an efficient secretary of the International Young Men's Christian Association in Japan. His crowning work was for the Japanese soldiers in Manchuria. Mr. Helm was practical and spiritual, energetic and sympathetic, and lived as a true ambassador of Jesus Christ.

FOR THE MISSIONARY LIBRARY

THE UNVEILED EAST. By F. A. McKenzie, 8vo, \$3.50 net. E. P. Dutton & Co., N. Y., 1907.

The best recent book on the situation in the Far East, without question, is this volume by Mr. McKenzie, a correspondent of the London *Daily Mail*, who has been traveling in Japan and China and lived for some time in Korea. He was with Kuroki's army and has been very diligent in interviewing the common people, travelers, merchants, missionaries, statesmen and high officials. If he has anything to say that is antipathetic to any people, he says it in the simplest, sanest, frankest way, but manifestly without any malice whatsoever. His book is utterly free from vituperative abuse. He tells the story of the Japanese relations to Korea, illustrating it with photographs taken by himself which seem to show that the Japanese in Korea have, in many cases, behaved as brutally as King Leopold's people have acted in the Kongo State. It is possible that there are some other things to be said that might modify the conclusions we should arrive at by reading only what Mr. McKenzie says. He is perfectly fair to the missionaries while he frankly makes certain criticisms which are criticisms well worth our consideration. His estimate of the missionary as a man of devotion to his work, of great industry, practising constant self-denial, agrees with the estimate formed by Colonel Denby, Major Conger and others, as already reported in the REVIEW. Mr. McKenzie suggests that religious leaders would do well to visit the Far East and says that such a journey may be made in less than a hundred days and at a cost of about \$1,000.

This book was manifestly written at the close of 1906 with some slight additions here and there to bring it up to date. "The railway map of China in 1907" needs a little amendment. The railway to Chau Chow Fu is in operation and the railway from

Upper Burma into Western China has now been surveyed.

Taken with Mr. J. Dyer Ball's "Things Chinese" and with Colonel Denby's two volumes on China, this book will give about as complete a setting forth of the present conditions in the Far East as any books one might name. The author's account of the aggressive commercial campaign carried on by Japan in Korea, Manchuria and even in India is precise and painstaking. His story of the Japanese enterprise in ship building has startled even the House of Parliament of Great Britain. For completeness, thoroughness, accuracy and fairness this is a model book.

THE CONGO AND COASTS OF AFRICA. By Richard Harding Davis, 12mo, 220 pp. \$1.50 net. Chas. Scribner's Sons, 1907.

This very entertaining book is mainly of interest as a powerful arraignment of the administration of the Congo Free State. Incidentally it is a graphic exposure of the enormity of the slave trade. Mr. Davis traces it back to its beginning in the fifteenth century, with the discovery of the West Indies, the Bishop of Chiopa first importing slaves from the West Coast to spare the natives of those islands who were unequal to the manual labor demanded by the Spaniards. He lived, however, to see them suffer so much more than the Indians before them that, to his eightieth year, he pleaded with the Pope and the Spanish King to repair the wrong he had done, but in vain.

In 1800, Wilberforce said, in the House of Commons, that British ships were annually carrying to the Indies and the American colonies, 38,000 slaves, and the traffic was already 250 years old! For a considerable time Britain and Spain led in this awful traffic, and Mr. Davis cites a number of circumstances which show how fearfully callous even the conscience of good men become under the influence of this trade in human beings.

For instance, an English captain on one occasion deliberately heaved overboard 130 sick slaves chained together; and when he claimed insurance for the slaves he had drowned, the Solicitor-General justified the claim on the ground that he had thrown over *goods* whose condition endangered the rest of the cargo!

As early as 1718 it was estimated that, up to that date, 9,000,000 slaves had been exported to the two Americas! Bancroft calculated that in the 18th century the British alone imported 3,000,000 and that 2,500,000 more, kidnapped or bought, were lost in the surf, or on the voyage; and he estimates the gross returns for that number at about \$400,000,000.

When, in Chapter II, Mr. Davis begins to discuss conditions in the Kongo Free State, the picture he gives is one that should bring shame to every nation engaged in the compact of 1884, whereby that State was founded. He shows that Leopold was placed in control with definite pledges to keep it open to the trade of the world, develop its resources, and suppress slavery. Every part of that pledge he has not only failed to redeem, but he has done *exactly the opposite*, and stolen for his own aggrandizement a million square miles! Inasmuch as the act of incorporation made all the fourteen powers guardians of the conditions of the compact, to stand quietly by and see this outrage and do nothing makes each of them *particeps criminis*. Mr. Davis holds up the King of Belgium to contempt as a selfish monopolist, an unprincipled usurper, and a cruel administrator. Trustee and keeper over 20,000,000 of blacks, he has in every respect abused his trust and violated his pledges. This has gone on for nearly a quarter century, and, however disguised, is going on still, and it appears likely that the Kongo will be somehow actually absorbed into Belgium. With this treacherous monarch, the Kongo State exists for two ends: rubber and ivory—and to obtain these in large quantities any out-

rage is resorted to and encouraged. In seven years the natives, under this bloody lash of compulsion, brought in \$55,000,000 worth of rubber—but at a price in life and property incredible in amount. Everybody should read this chapter, if no more.

The remainder of the book describes the Kongo capital, the Americans in the Kongo, hunting the hippo, old Calabar, and the East coast. But we have mainly been absorbed in the two chapters which bear so directly on the open sore of the world, and the new and scarcely less hideous slavery now systematically organized under a European tyrant.

NEW BOOKS

- THE CONTINENT OF OPPORTUNITY.** (South America.) Rev. Francis E. Clark, D.D. 12mo. Illustrated. \$1.50 net. Fleming H. Revell Co., N. Y., 1907.
- CHINA IN LEGEND AND STORY.** Rev. C. Campbell Brown. 12mo, 253 pp. Illustrated. \$1.25 net. Fleming H. Revell Co., 1907.
- ROMANCE OF THE SALVATION ARMY.** By Hulda Friedericks. 12mo, 216 pp. Illustrated. \$1.00. Cassell & Co., New York and London, 1907.
- THE HEATHEN HEART.** Rev. Campbell N. Moody. 12mo, 3s. 6d., net. Illustrated, Oliphant, Anderson and Ferrier. Edinburgh and London, 1907.
- FOREIGN RELIGIONS SERIES.** Edited by R. J. Cooke. 12mo, 6 volumes. 40 cents each. Eaton & Mains, N. Y., 1907.
- MARJORIE WITH THE CHAMORROS,** (Quam). By Mary C. Stevens. Illustrated. 12mo, 73 pp. 45 cents. American Tract Society, N. Y., 1907.
- A TRIP WITH SANTA CLAUS.** Mrs. Lucy W. Waterbury. Illustrated. 48 pp. 40 cents. Baptist Publication Society, 1907.
- HELPS FOR LEADERS OF MISSION STUDY CLASSES.** Young People's Missionary Movement, New York.
- SOUL-SAVING REVIVAL SERMONS.** By John L. Brandt. 12mo, 332 pp. \$1.50. Christian Publishing Co., St. Louis, 1907.
- WHERE THE BOOK SPEAKS.** Rev. Archibald McLean. 12mo, 241 pp. \$1.00 net. Fleming A. Revell Co., 1907.
- THE SAILOR'S MAGAZINE.** Bound volume for 1907. American Seaman's Friend Society, New York.
- THE DEITY OF CHRIST.** By S. W. Pratt, D.D. 16mo, 166 pp. 50 cents. Sunday-school Times Co., Philadelphia, 1908.

For use in Library only

For use in Library only

I-7 v.31

Missionary Review of the World

Princeton Theological Seminary-Speer Library



1 1012 00317 9407